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ROME AND REUNION

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ROME AND REUNION

BY THE

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With an Introduction by
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PREFACE

Now, at a time when the world urgently needs reorganisation on a peace basis, after the convulsions of war, many are looking to Christianity, whose powers are by no means exhausted. But inasmuch as its influence is diminished by age-long division, the Catholic problem of the reunion of the Christian Churches for the salvation of the world is presenting itself anew to many consciences. The Sovereign Pontiff Benedict XV has manifested a desire that Catholics should interest themselves in this question and pray for unity. Thus it is that I have been led to preach, in the Chapel of the Priests of the Mission, the Novena preparatory to the feast of Pentecost, which was instituted by Leo XIII with the intention of obtaining the unity of the Christian world. A number of my hearers have asked me to allow the instructions of this Novena to be published in the form of a little book for purposes of propaganda. I have given my consent, even though these brief lectures were very elemen-

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tary and could teach nothing to instructed Christians. I give them just as they were delivered, in their free and popular style, aiming only to awaken in some souls a desire for Christian unity, and to sound a call to prayer, that most effective instrument of union.

J. C.

INTRODUCTION*

The following pages are a translation of a series of Addresses entitled "Rome and Reunion," given by the Abbé Calvet, Professor at the Institut Catholique in Paris, in the chapel of the "Priests of the Mission," some little time ago. I remember their being given, and it is a pleasure, for various reasons, to have been asked to write a short introduction to them.

"The Priests of the Mission" are a Congregation which owes its origin to S. Vincent de Paul, the founder of the "Sisters of Charity," whose body lies in the chapel of the Congregation. The Abbé Portal was a member of this Society, for whose lifelong work on behalf of the Reunion of the Church of England with the Holy See we English can never be sufficiently grateful. He took a keen interest in the Addresses, and if my memory serves me, they are in part due to his influence. In undertaking to write this introduction I feel as if I were in some part working again in concert with one on behalf of what had been the great interest of both our lives for the last forty-seven years.

*Introduction to the English Edition only.

INTRODUCTION

The Reunion of Christendom! Is there any subject which should more appeal to all those who love our Lord? Is there any subject of greater importance to the whole Church, any subject the influence of which has greater bearing at the present time upon the welfare and security of European civilization? The moment for the publication of these Addresses is also opportune. Reunion is in the air. There have been meetings at Lausanne and Stockholm which, though in themselves, having regard to the principles advocated, not calculated to advance the cause of any genuine reunion, were at least indicative of a desire for unity, and showed how greatly all who call themselves Christians deplore the separations and causes of difference that keep them apart. There have also been the Conversations at Malines, under the Presidency of Cardinal Mercier, the late Archbishop of Malines, whose death we so deeply lament, between Anglicans and members of the Roman Communion. And lastly, there has been the recent Encyclical of the present Pope. That Encyclical deals almost exclusively with the Unity of the Church and the question of Reunion, which is the subject of the Abbé Calvet's Addresses. It condemns certain errors and opinions as contrary to and inconsistent with our Lord's words, "That they may be one." It condemns the

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teaching that the visible Church is a Federation composed of various communities of Christians, even though they adhere to different doctrines which may even be incompatible with one another, whereas Christ instituted His Church as a visible Society which shall carry on the work of salvation of the human race under the leadership of one Head, with an authority teaching by word of mouth, and by the ministry of the Sacraments—the founts of heavenly grace. It asks, “How can men who follow contrary opinions belong to one and the same Federation of the Faithful? Who can conceive a Christian Federation of those who adore Christ really present in the most Holy Eucharist, and who recognise in the Eucharist the nature both of a sacrament and a sacrifice, and those who say that Christ is only present by faith, and that the Eucharist is nothing more than a memorial or commemoration of the Lord’s Supper?”

How little such statements are relevant to the Malines Conversations will be seen from the following extracts on the same subjects made by the French members present at those Conversations.

“First, then, Roman Catholics and Anglicans alike recognise as truths of primary importance that Jesus Christ founded one single true Church; and that it is His Will that all

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the faithful should be united with one another in a Society the unity and continuity of which must be visible and unmistakable ; and that it is incumbent on all to labour for the maintenance of that unity. Further, they believe that the unity of the Church is not merely external, but involves also something of a deeper and more intimate character—that is to say, a Faith held by all, and contained in certain Articles which are of general obligation. This agreement extends equally to the Articles of the three Creeds, the Apostles' Creed, the Nicene Creed, and the so-called Creed of S. Athanasius. That this social and organised life finds expression within the Church in the existence and the use of the Sacraments.

“ That in the Eucharist the Body and Blood of our Lord Jesus Christ are verily given, taken and received by the faithful. By consecration the Bread and Wine become the Body and Blood of Christ. That the Sacrifice of the Eucharist is the same sacrifice as that of the Cross, but offered in a mystical and sacramental manner.”

It will be seen at once how entirely different these statements are from those condemned in the Encyclical. They are samples of the principles which have inspired and governed the whole range of the discussions at Malines. They are also the same principles on behalf of

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which the Addresses of the Abbé Calvet were delivered some time ago. They represent the basis of agreement resulting from such conversations and discussions as those which took place at Malines, and they are statements which, despite the efforts of all those who from the commencement have done all they could to prejudice Cardinal Mercier's work, will some day bear fruit.

I am especially glad, therefore, to have the opportunity of recommending the Abbé Calvet's most excellent Addresses to all who desire to promote the work of Reunion and to maintain the Unity of the Church.

HALIFAX

Hickleton, Doncaster.
February 13th, 1928.

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I

THE CHURCH FOUNDED BY OUR LORD JESUS CHRIST WAS ESTABLISHED IN UNITY

We begin, this evening, a Novena in preparation for the feast of Pentecost. Its object is to prepare your souls to receive the visit of the Holy Ghost Who is both Charity and Union, and it will be devoted entirely to the Catholic problem of the re-union of the Christian Churches. In choosing this subject, I have not been responding to a pious sentiment of my own, nor yet to a desire to deal with a question of very great and immediate importance. But I have done so in conformity to the oft-expressed wish of the Church and her leaders. The Roman Church, the guardian of Catholic tradition, merits to-day, as in the early ages of her history, the eulogy which

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Ignatius of Antioch addressed to her. She is *pre-eminent in love*. She has suffered from the wounds of hatred in the course of her history, and if there is one thing that stands out clearly and constantly in her conduct, it is the effort she has ever made to conserve love by re-establishing unity in charity. Her attitude towards the question of unity, which indeed she has always maintained, was manifested with particular brilliancy at the end of the last century, in the pontificate of the illustrious Leo XIII. I need not recount this evening all that Leo XIII has done to bring about the unity of the Christian world. His vast intellect, illumined by the Spirit of God, perceived that this unity could not be accomplished in an hour, and he predicted that this would be the task of the twentieth century. But precisely because he realised what conditions were necessary to unity, he laid the foundations of future action—of far-reaching action—in two immortal encyclicals : *Provida Matris*, of May 5th, 1895, and *Divinum illud*, of May 9th, 1897.¹ By the first he instituted this Novena in preparation for the feast of Pentecost and

¹ See Documents, page 147.

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requested that during this Novena the piety of the faithful should be directed towards the question of Christian unity, and that prayers should be said each day for its realisation. In the second he solemnly continues, " We decree and ordain that in all the Catholic world, in this and following years, a Novena shall be kept before Pentecost in all parish Churches and in other Churches and Chapels. To all who shall take part in this Novena and pray for Our intentions, We grant an indulgence of seven years and seven times forty days for each day ; and also a plenary Indulgence for one of the following days, the day of Pentecost itself or one of the days of the octave ; to all who having made their Confession and made their Communion, shall pray devoutly for Our intentions." It is a formal order ; we are obeying a command of the Sovereign Pontiff in inviting you to pray for Christian unity.

His Holiness Pope Benedict XV has, on several occasions, intimated that Leo XIII's idea, which was transmitted to him as part of the work of the 20th century, was among the foremost of his preoccupations. He saw that this work of re-union was more necessary than

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ever after the horrible war which left the whole world in disorder ; and looking out over the whole Christian world regardless of political boundaries, that he might see nothing but believing souls, he called all Christian peoples to concord, charity and union. We respond to his appeal, and by praying for unity we are helping to accomplish the holy desire of his fatherly heart.

This prayer for unity in charity is very appropriate in this chapel which holds the body of the great apostle of charity Saint Vincent de Paul. If he is—by the qualities of his character, shall we say?—the most French of all the Saints, he is also one of the most human and most universal in the warmth and comprehensiveness of his heart. Under his patronage we begin this Novena, and you will be diligent in invoking him daily to the end that this Novena may bear fruit for each one of us and for the Church.

And so in the name of our holy mother the Roman Catholic Church, with all our heart we utter our appeal for union—but to whom?—to all those who believe in Jesus Christ the Son of God, who accept His message, who call themselves His disciples, and who really wish to obey

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His will, to receive His word and to live His life. All such, whoever they may be, must first of all satisfy themselves that the great commandment of Jesus is the commandment of unity, through love, for it would be vain for us to call ourselves His disciples if we had not decided on unity as one of the very first of our duties. We must pause for a few moments this evening over this foundation truth which is very imperfectly realised in many minds. If it is understood and taken to heart it seems to me that the Catholic problem of the re-union of the Christian Churches will be much easier to solve, because it will be placed on its proper basis : the will of our beloved Head. Let us seek to find the expression of the will of Jesus. I find it in the words which He addressed to His chosen disciples, the Apostles, the pillars of the future Church, in the most solemn circumstance of His life. He had assembled them for the Eucharistic banquet, and after having instituted the Sacrament of love and given it to His own, He spoke His parting words and revealed to them His dearest thought ; and we are ever wont to treasure the last messages of our loved ones and to value them as a legacy. He gave us

this legacy in the form of a liturgical prayer addressed to the Father, and this form gave an added solemnity to the thought which He expressed.

His prayer took account of all time : Jesus, regarding His redemptive work as already accomplished and His Church as already established, looks into the future and sees the whole course of His Church's development. He desired—this is evident in the Gospel, and I am not now dealing with it as a problem—He desired to establish a visible Church, a real society with its chief officers, its hierarchical priesthood, its government, and possessing its doctrinal and disciplinary authority. This Church throughout the ages is charged with the duty of continuing the benefits of His Redemption among men and extending them to an ever increasing number, in order that all who are called may be transformed by grace, the fruit of Redemption, and may enter into the Father's kingdom. He came to preach this kingdom—to call men to the kingdom of God. The visible and organised Church, which He founds at this time, is a first realisation of the kingdom—it is the earnest of the full realisation ; it is

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already the kingdom of the children of God. It is the future development of this Church which He perceives in the solemn hour in which He speaks to the Father before His Apostles, for the purpose of leaving His testament with them.

Listen to what He says ; we are concerned in this sacred prayer ; so are all Christians, whatever their confession of faith and in whatever part of the world they may have their dwelling.

“ Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee : As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. I have manifested Thy Name unto the men which Thou gavest Me out of the world : Thine they were and Thou gavest them Me ; and they have kept Thy word. I pray for them : I pray not for the world, but for them which Thou hast given Me ; for they are Thine. . . . Holy Father, keep through Thine own Name those whom Thou hast given me, that they may be one as We are. I have given them Thy word ; and the world hath hated them, because they are not of the world. As Thou hast sent Me into the world, even so have I also

sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word ; that they also may be one in us ; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them ; that they may be one, even as We are one : I in them and Thou in Me, that they may be made perfect in one ; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am.”¹

In this holy prayer, vibrant with love and eternity, there is a word which recurs as it were in each phrase, a petition which sums up all the other petitions, a preoccupation which gives its impress to each thought : it is the word unity, the prayer of unity, the preoccupation of unity. Jesus lays stress upon it because He foresees the divisions which will compromise His work ; and great thinkers have supposed that the thought of future division, the manifestation of selfishness and hatred, was the great torment of the agony in the Garden. His be-

¹ S. John xvii.

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seething and commanding voice here repeats the expressions of unity that the thought may remain to the end of time in the minds of His disciples. And each time He repeats it, he adds something which serves to define the nature of it. It is not simply a matter of unity of belief, it is not a matter of a vague unity of inspirations, or even of unity of action ; the unity which is here discussed is analogous to that of the Father and the Son. It is therefore a unity which is the product of love. And it excludes all misunderstanding and all narrowness, all coldness and all indifference. It is an organic and intimate unity, a unity of nature since the Father and the Son have but one nature. As it affects the Church, this unity, being organic and of nature, implies not only the same faith, but also the same administration, the same discipline, the same worship, the same Sacraments, the same grace contained in a common treasury from which all the disciples of Jesus as brethren may draw—and whence they may draw in addition to this grace, love which manifests itself visibly to those outside, and constitutes them in the eyes of the world, really and materially, a society of brethren. The words

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of Jesus would be nothing but empty sound if they had not this meaning.

Jesus, then, solemnly prayed the Father—Jesus, then, willed that all His disciples should be united by love and by a common religious life in the visible Church. This is a verity which is beyond discussion.

This verity is sufficient to bring home to all Christian hearts the need for unity.

But let us go on with our study of the prayer of Jesus and see what are the grounds on which He bases His desire for union. These grounds help us to understand His desire, and at the same time give it the force of a command for us.

The first sanction of union is that it is necessary for salvation. Jesus wills that His disciples shall one day be with Him in Heaven ; He wills that they shall obtain eternal life in the Father's kingdom. He came for the very purpose of enrolling citizens in the kingdom of God. But, as He has many times declared, none can enter the kingdom unless he observes the law, and the law points directly to the commandment of love : *Thou shalt love the Lord thy God with all thy strength; thou shalt love thy neighbour as thyself*. Charity is the garment

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that must be put on before going in to the feast ; without charity all other virtues, all other privileges will avail nothing, even Faith itself will not avail. Assuming that faith could exist whole and perfect without charity, it would not be sufficient to open the gates of the kingdom. These gates open only in response to love. But unity is the clearest manifestation of love. Where there is love—true charity—there is at least a tendency in the direction of unity, a desire for unity. And if we see, on the contrary, divisions, anger, sharp recriminations, suspicions and prejudices among Christians, it is quite certain that there is no charity there ; there is not even a budding charity such as is found in hearts which, while they do not open wide with love, are yet partly opened by a will which knows the duty of loving and wishes to love ; where there is no charity, not even a little charity towards the children of Jesus Christ, the essential condition of salvation is lacking. Jesus requires unity because without it His children would give themselves over to hatred and would perish, and His redemptive work would be of no avail. Therefore He pleads and with agonised voice, as it were ;

prays the Father for Christian unity, unity in love ; it is the condition of the world's salvation.

Another reason which Jesus gives in support of the desire for unity, is that this unity will be, in the eyes of the world, a proof of the divine character of His Church. He says so in several places : *that the world may believe that Thou hast sent Me; that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.* Similarly He says elsewhere, *All men shall know that ye are My disciples if ye love one another.* Clearly then, unity in charity is the decisive apologetic proof. Into a divided world and among men who entertain so many hatreds one against another, Jesus brings a new religion, the religion of charity. This charity which He preaches—is it realised in those who call themselves His disciples ? It is present if they show themselves capable of loving one another in spite of instinctive hatreds, for it is the God of love living in them and transforming them. If in spite of historic misunderstandings, if in spite of political and racial barriers, all people on the face of the earth who desire to follow Jesus show themselves capable of loving one another and uniting in a Church whose

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outstanding characteristic is charity, it is a splendid and enduring miracle : the Church is divine if it accomplishes the unity of believers. And what man of good-will shall be able to resist the power of this miracle ?

But if, instead of presenting this spectacle of unity living through love, the children of Jesus Christ can offer only divisions, small groups arrayed one against another, mutually reproaching and condemning, and yet claiming the charity of Christ, what a scandal for the weak, for those who are hesitating and who judge the work of Jesus by these results ! And if it is rash to advance a personal opinion in matters so difficult, at least we are not forbidden to advance, by way of hypothesis, that which evidently proceeds from the plain design of Jesus. Indeed, if Christian Europe lost the faith very easily in the 18th century, I believe it was chiefly the result of the scandal of religious quarrels and divisions : Voltaire said so, as did Diderot and d'Holbach as well ; and they were men of very clear perception. And if Christianity makes very slow progress against Mohammedanism and the religions of India and China, it is because it does not present itself as

one body united by the charity of Jesus, but rather as an aggregation of divergent and hostile groups. A terrible responsibility resting on those who would perpetuate division! The whole of mankind ought to be conquered for Jesus, but it can only be conquered by a Christianity which has become true Catholicism, or in other words, is united in love. *Thy kingdom come !* all Christians of all Churches repeat the sacred formula ; but the kingdom of Jesus will not come to those who do not know Him, until the day when all those who do know Him shall have decided to be loving and united. It is because He loves them all that Jesus desires to win all men to His Father's kingdom, and for the same reason He insists so strongly on the duty of unity, in His farewell to the Apostles.

Lastly Jesus uses another argument which is, so to speak, on a lower plane and more utilitarian. In speaking to His Father of the group He had chosen, He says, *the world hateth them because they are not of the world*. The world is the kingdom of evil, the kingdom of Satan. Whoever enters into the kingdom of God openly separates himself from the world and

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consequently will be the object of its hatred. Such will be his lot ; this is so inevitable that it may be said that this hatred of the world is the sign by which those who are its objects may know themselves to be in the right way. I doubt the religious integrity of a Christian communion if I see that the powers of evil, the natural enemies of the work of Jesus, bear too much witness to its benevolence, and above all if they propose an alliance with it against other Christians. Those for whom Jesus did not pray could only hate those for whom He did pray. Jesus prophetically saw the effects of this hatred as we have observed them in the course of history and particularly in our own time. It is a coalition of passions, hatreds, interests, all the materialist instincts, all the powers that Jesus called *the world*. It is a coalition of all these powers against the work of Jesus which they are determined at all costs to destroy. The kingdom of God is threatened, the Gospel is openly attacked. In order to withstand this attack, all people in the world who call themselves Christians must unite for the purpose of resistance ; divided they are lost ; isolated they are powerless ; united they will surely conquer.

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Materialism is attacking Christianity ; it will quickly be repulsed if Christendom is a catholicism united in love and presenting one solid front throughout the whole world. Christians, whoever we are, our obligations are mutual, our interests are those of a corporation ; and if this word, even though idealised with noble realities, is somewhat unworthy, I would add that we are a corporation for the defence of the work of Jesus. Jesus well knew what dangers were to beset us at the beginning of the 20th century by reason of divisions and spiritual decay ; He therefore, in His solemn farewell to the Apostles, besought the Father to keep them united—to perfect them in unity.

The prayer of Jesus which Saint John records for us is not an isolated act in the Christian plan. It is the eucharistic prayer. Jesus, the Victim of love on our Altars, on the Altars of all Christian Churches which have true Priests, repeats it daily. Every day Jesus asks the Father for the unity of the Christian world, that the Christian world may be saved, that men may recognise His work as divine and that His work may withstand the assaults of the enemy. Who will refuse to hear this at once supplicat-

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ing and commanding voice which for such weighty reasons calls us to a salutary unity ? In any case, no Christian can ignore the fact that Jesus desires the unity of all Christians, and that whoever openly resists His will can no longer claim to be His disciple. Once this point is grasped, much will have been done towards clearing the way for other considerations. Let us pray with Jesus that all hearts will open to those fraternal motions which are the beginnings of holy charity.

II

THE MISSION OF THE HOLY GHOST IN THE CHURCH IS A MISSION OF UNITY

During the last hours He spent with His Apostles, as we have already seen, bidding them farewell, Jesus left them a legacy, the ardent prayer of His heart, a positive expression of His redemptive purpose: He desires that His disciples shall be united in a perfect unity, and that all believers shall be brought together in a perfectly united society. This union is necessary because charity is quite incomprehensible unless it leads to unity and because charity is necessary to salvation—because this superficial and crude world can recognise the divine character of the Church only if it can see and touch the miracle of charity in unity—and lastly because the Church must be united to resist the assaults of hostile powers to which collectively Jesus gave

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the name of *the world*. Jesus bequeathes this divine desire for unity, supported by reasons so powerful, as a legacy to His Apostles ; for He is about to leave them, having finished His mission here below which was to call men to the kingdom, after delivering them from the devil's yoke, and to found a Church charged with the duty of dispensing the fruits of that mission.

But although Jesus takes His leave of men, His mission being finished, He has no intention of abandoning them or delivering them over to the uncertainties of their minds. He will never be absent from His work which is the Church : *Lo, I am with you alway, even unto the end of the world*. He will be present in His Church in an invisible and intimate manner through His Spirit, the Spirit of God, of Whom He speaks at length to His Apostles and Whom He promises to send to them, returning to this subject several times in the course of the farewell meeting. Let us read again the most decisive texts.

“ These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will

send in My Name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. . . . Peace I leave with you, My peace I give unto you. This is My commandment, that ye love one another as I have loved you. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of Me ; and ye also shall bear witness because ye have been with me from the beginning.

“ But now I go My way to Him that sent Me ; and none of you asketh Me, Whither goest Thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin and of righteousness and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth ; for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak

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and He will shew you things to come. He shall glorify Me : for He shall receive of Mine and shall shew it unto you. All things that the Father hath are Mine ; therefore said I that He shall take of Mine and shall shew it unto you.”¹

These decisive words uttered by our Divine Master obtrude themselves on our meditation. They furnish us with a divine definition of the mission of the Holy Ghost to the disciples of Jesus and in the Church. The Holy Ghost, the Spirit of God, is to co-operate in the work of our salvation which thus becomes the work of the three Persons of the Holy Trinity and a work replete with divine love. The Father created men in righteousness and for the happiness which they forfeited by their own fault. Carrying on the Father's work, the Son ransomed fallen men and called them to the conquest of the kingdom of God through the grace which He had merited in His Redemption. His mission finished, the Son again takes His place in glory, and then the Father and the Son send the Holy Ghost, the Spirit Who is the bond of love and of light uniting the Father and the Son ; they send Him that He may fulfil the

¹ S. John xiv-xvi.

Son's mission and lead men unerringly into the kingdom of the Father. His mission is different from that of the Son : that of the Son was temporary, that of the Holy Ghost will endure until the end of the world : now joined to the Church, He will never leave it ; that of the Son was visible and exterior, that of the Spirit is invisible and altogether interior. Let us try, in the light of the Gospel words, to take account of the various modes of this mission and we shall see as we proceed that all its activities tend towards union, and that it is intended to procure the unity of the Christian world.

The Spirit, the Paraclete, the Comforter, having taken up His abode in the Church founded by Jesus, will have as His primary mission the work of reminding this Church of the words of Jesus, of His teachings about the truths which men must believe in order to be saved. The principal danger which a moral doctrine encounters in this world, and which it must inevitably encounter, arises from our faculty of forgetting. Superficial and fickle man little by little loses sight of the teachings which he once considered fundamental ; and the more they oppose themselves to his passions, the

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more willingly does he forget them. His passions are ever ready to supply him with the means of forgetting, and, fertile in expedients, they substitute for the principles which are daily obscured by habit, others which are more flexible and more convenient, which outwardly resemble the first and which indeed are in the end mistaken for them. Thus little by little the original character of an austere doctrine is obliterated and neutralised and, without suspecting it, men drift into a kind of natural religion. And since passions differ according to race, temperament and the period, there are many deformations of one and the same doctrine ; to such an extent is this true, that after the lapse of several centuries, a given doctrine may have engendered a whole host of families which have nothing in common but their origin. Certainly the doctrine of Jesus would have experienced this degradation, if the Divine Spirit Who animates the Church had not this for His mission, namely to recall in all circumstances the authoritative and austere teaching of the Saviour—and it is one and the same for all races and for all individuals. This recalling of the words of the Master, through Apostolic

Letters, through the decisions of Councils, maintains the doctrine by preserving its unity. Because it continues to be one, it continues free from corruption. All division is deterioration ; it is a germ of death. Hence the mission of the Spirit is a mission of unity.

His next duty, Jesus tells us, is to explain His words and make them to be understood. To carnal men His words seem obscure and ambiguous ; the Apostles themselves, although they had passed three years in the Master's company, when left to their own resources, show themselves incapable of discovering their import and they interpret them in different ways. Jesus, Who knew human nature, Who knew the weakness of critical, disputatious and quibbling minds, knew also that His words would be variously explained and interpreted, and that there would be room for endless discussions. He must in some way restrain the mania for dogmatising without let or hindrance, a mania which, given free course, could only end by dividing and subdividing His design to infinity, by pulverising and destroying it. It is the mission of the Spirit of God, the Paraclete, Who dwells in the Church, to open

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the understanding of the Church's leaders to the true signification of the words of Jesus. When discussions arise within her bosom, when heresy and schism set up strange doctrines, when divisions break out and rend the Church, the divine Spirit fulfils His mission and, through the voice of those whom He inspires, settles the true meaning of the Master's words. As the meaning is evidently consistent, to proclaim it is to proclaim unity ; and here again the mission of the Holy Ghost to interpret the teaching of Jesus is a mission of unity.

Lastly, Jesus formally declares that the Spirit will be charged with the work of completing His teaching. His revelation, then, was not finally completed. He had given the Apostles the prime essentials which must serve as a basis for the Church ; His own mission to her being finished, the Church was to be organised under the direction and inspiration of the Paraclete ; and into the domain of this organisation, into the details of the life of the new society, the Spirit was to bring His particular teaching, His own revelation. His teaching was to be simply a development of that of Jesus, a kind of application of His teaching to the living

and moving reality, not less important than the Master's explicit lessons, another source of Christian doctrine which we call Tradition. You see at once how important is this mission of the Holy Ghost. A society which, like the Church, is established to lead men to God, supplying them the while with the grace of Jesus, must rule the activities of a complex and multi-form life and the almost infinite details of religious activity. With what fatal effect might not the diversities of race, environment, epoch, and individual temperament, introduce variations and plunge Christianity into incessant and capricious agitation! At the beginning, at the age of organisation, the Apostolic age, it was necessary to establish a tradition which should be binding on all and should preserve to the Christian body its fundamental unity. The Revelation of the Spirit, which was of equal authority with that of the Son, thus had its part to play in the work of organisation—and in the light of later events, you see that it is its own true self, it is what God intended it to be—this Revelation was a unitive force and it issued in unity.

As we have seen from the words of Jesus, the

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Paraclete has not only a mission of teaching, He has also a mission of defence. He is the protector of the Church. He will defend it against the powers of the world which are in league to oppose it, and He will ensure its triumph. He will prove that the world is guilty of sin in refusing to believe in the works of Jesus Whose divinity is attested by historical writings accessible to all. He will give proof of the righteousness that was in Jesus though it was ignored by the Jews : He was truly the Son of God and He had every right to return to heaven and take His place in glory at the right hand of the Father. He will prove that the judgment passed on Jesus was unjust and that it was a case of crime condemning innocence. How are we to understand this powerful apologetic of the Spirit of God which is to cause the Church to triumph in the face of the world and inspire respect even in its enemies ? Evidently we are not here concerned with a temporal triumph—with a domination of the Church over the princes and peoples of the wide world. These carnal perspectives are totally foreign to the mind of Jesus ; the triumph is to be wholly spiritual. The Spirit of God animating the

Church, inspiring its actions, sanctifying souls, will make its holiness, beneficence, and supernatural might to shine in a manner so unmistakable that even those who fight against it will be compelled to recognise that it is no merely human institution but bears the seal of the divine. But what is the decisive argument by which the Church will make this impression on man's judgment? By the perfection of love; if it realises within itself that which men regard as impossible, a charity which throws down misunderstandings and all barriers, and unites all men in brotherly union. In that day humanity, being deeply moved and conquered, will fall on its knees before the work of Jesus. Here again the protective and didactic mission of the Spirit reveals itself as a mission of unity.

To cause the Church to triumph in the world is an exterior object; to give it life is the interior means. The Spirit gives it life by conveying the grace of Jesus Christ, through a multitude of mysterious channels, to each of the souls which compose the holy society. Thus the mission of the Holy Ghost, though collective in principle, in actual application becomes individual. By what means does the divine

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Spirit bring the life-giving grace of Redemption to each soul ? He might have touched souls by mysterious means depending on His will alone. But Jesus wished to treat us as men, creatures composed of body and soul, as souls residing in matter ; He therefore attached grace to visible signs which we can see and touch, that is, to Sacraments. Further, these exterior signs are the manifestation of unity in the visible Church, for Jesus willed that the Church should be a society within clearly defined limits. Hence the divine Spirit makes use of a regularly instituted Priesthood, and of Sacraments, administered by this Priesthood in the name of the Church, for the purpose of distributing grace to Jesus Christ's faithful people. Undoubtedly God continues to be Master of His own grace and can give it by other means ; but normally, to men living under normal conditions, He gives His grace only by the visible means of the Priesthood and the Sacraments. Thus Christian life and Christian salvation are impossible outside of the Church ; we are the branches of the great tree in which the divine sap circulates ; so long as we adhere to the trunk we receive the sap of life ; if we are so

misguided as to separate ourselves from it, we fall to the level of dead wood which the passer-by crushes under his foot. The divine Spirit, as the distributor of grace and divine life, reveals Himself as a powerful agent of unity : by His mysterious and importunate words He calls to Himself all the groups which desire to live the life of Christ, but who being separated from the trunk and having lost the Priesthood, have broken off communications with the source and allowed the channels which brought grace to them to dry up.

Divine grace, which the divine Spirit in the Church distributes to the faithful, penetrates to the soul of each one of us. Thus the Paraclete, the protector of the Church as a body, becomes the particular protector of each member of the Church. He takes up His abode in us, in the interior tabernacle of our souls, and, mean as this dwelling is, He is content to remain there. He is continuously at work within ; He rebuilds His dwelling on a new plan, transforming, ornamenting, and enriching it. Little by little, if we will but consent and co-operate with Him, He produces in us a likeness to the Son. To be worthy to enter one

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day into the light of the kingdom, we must partake of the nature of light ; to be accepted by the Father as co-heirs of the kingdom, we must become like the Son Who is the Heir of all eternity. It is, therefore, the same image which the divine Spirit brings into being in every soul ; He raises them all towards the same ideal ; all rise towards the same God, and in proportion as they approach nearer to Him because they resemble Him a little more closely, they will be more alike among themselves. The goal of this evolution will be the perfect unity of the children of God in the eternal kingdom. You see that here, too, the Spirit of God appears as a worker of unity.

Certainly He is calling the world to unity. He is present in the world, though invisible, brooding over humanity as at the beginning He brooded over the chaos to bring order out of it. In the chaos of races and passions He is fulfilling the same office to-day, bringing about order and organisation in a disordered world, as the Father and Son have commissioned Him to do. Perhaps the work He is accomplishing has not always been apparent, and now after twenty centuries we are only beginning to see

the dawn of order. It may be claimed that we are afflicted with strange and violent troubles which were unknown to more remote ages. This is an illusion ; a master mind is working in the human mass and moral civilisation is progressing, that is, we are advancing towards unity. The nations affront and destroy one another ; but instead of taking these fratricidal wars as a matter of course, as was formerly the case, to-day every conscience condemns them as abnormal and immoral ; and all men, in clumsy fashion no doubt, but with evident good will, are applying themselves to the task of realising the unity of human nations and races. The very desire for unity and the appreciation of the need of unity which are felt by all men, are clear evidences of progress. And certainly it is nowhere more profoundly felt than in the Christian world : We feel to-day, more than yesterday, that all Christians must be united in one visible Church ; we desire to-day, more ardently than yesterday, to realise this union, and we are more ready to suffer for the sake of it. This is progress. This is the result of the unifying work of the Spirit in the world.

Since it is certain that the divine Spirit

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desires unity and works for unity, I would say with Saint Paul to all those who rejoice to feel His divine presence in their heart, *Grieve not the Spirit of God whereby ye are sealed*; on the contrary, follow His guidance and press on to unity which is His goal. And to all those who, while desiring this object, will not make up their minds to put forth an effort to attain it because they think it is an ideal which cannot be realised—to them I would quote the act of faith which we make daily in the power of the Spirit of God : *Emitte spiritum tuum et renova-bis faciem terrae*. Yes, in spite of all obstacles, the divine Spirit will renew the face of the earth, and at some later day, very soon if we could but heartily desire it, and if we were worthy of it, the earth would witness this miracle, the organic unity of believers, and the consequence of this miracle of charity, the brotherly unity of all men.

III

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SCHISM—OPPOSITION TO UNITY

The Holy Trinity created us for unity. The Son of God when founding His Church desired the unity of all His children. The Spirit of God received the commission to bring about this visible unity, and He labours for it mightily and mysteriously.

How have men responded to the divine will in this matter ? It is now time to survey the Christian world and consider the sad spectacle it has presented in the course of centuries. It has resisted the will of God, it has sinned against unity ; and where God willed that there should be unity and order, it has produced disorder, disunion and discord.

Christian history for the first four centuries is the history of very violent doctrinal disputes. This is not at all surprising. The Church

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was making rapid and prodigious progress ; it was organising itself ; it was settling its doctrine and discipline ; and into a world which until then had known only national or even local religions, it was bringing the ideal of a religion uniting men in a brotherly union which disregarded racial and political boundaries. What wonder that local particularism is excited, is given free play, and is a hindrance to the work of organisation and co-ordination by its constant wrangling. The sharpest of these quarrels naturally centred around the person of the divine Founder of the Church : Arianism, which would have made Jesus a creature of superior essence, but a creature and not God, spread like an epidemic through the oriental world and at one time threatened to shake the Church to its very foundations. The Fathers of the Council of Nicæa averted the Arian danger ; nevertheless the doctrines growing out of Arianism or analogous to it persisted and in the 5th century we find two important sects, the Nestorians and the Monophysites, withdrawing from Christian unity. They continue to this day and have detached Persia and Ethiopia from the unity which Christ willed, the former

being Nestorian and the latter Monophysite. This is the first sin against unity, the first sad rent, the first of those rents which Jesus saw during His agony in the garden and which drew from Him the bloody sweat.

Up to this time, however, the unity of the Church was favoured by unity in the Roman world whose organisation seems to have been a providential plan destined to provide the infant Church with administrative boundaries and a model of government. But when the Empire was divided into two portions and recognised two centres of influence, Constantinople and Rome, the unity of the Christian world was threatened as much as was the unity of the Empire. I need not now recount the history of a strife lasting for several centuries, in which cunning and violence combined their activities, and which culminated in the separation of Constantinople and Rome in the 10th century, cleaving the Christian world in twain, the East following the fortunes of Constantinople and the West following the fortunes of Rome. It was a great sin against unity, a great cleavage whose effects still remain : the Church of the East numbers more than a hundred millions of

the faithful separated from Rome. The authors of the crime, as though realising the full gravity of it, attempted in succeeding centuries to repair the damage and return to unity. On two occasions, in the 13th century at the Council of Lyons (1274), and in the 15th century at the Council of Florence (1439), the official representatives of the two Churches proclaimed union after having satisfied themselves that they were in accord on all points. But the two separated Churches had become honeycombed with misunderstandings and time had made matters worse ; a tradition of hatred had grown up, for alas ! it is so much easier to learn to hate than to love. The clergy and people did not follow the instructions of their leaders and indeed many of the very leaders repented of their good action when they returned to their own land, and broke the agreement which they had concluded in an outburst of evangelical charity. And the separation continues to this day.

Let us follow the two sections of Christendom, the Church of the East and the Church of the West, and see how the germs of division are at work in subsequent ages,

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The Church of the East set a very dangerous example and its example was followed. Also, it had no centre, it lacked that organic authority which guarantees the Roman Church's effective resistance of any tendency to break up into smaller parts. The authority of Constantinople over the oriental world has been greatly disputed ; Jerusalem and Antioch believe themselves to possess superior claims because of their antiquity and because of their early associations. Constantinople soon lost its prestige as the Christian capital of the oriental world, and came under Turkish domination. As new nationalities were organised, whether within the Turkish Empire, in Europe, on the banks of the Danube, in Russia or in Greece, each nation claimed to have its Church independent of Constantinople. Soon the bonds are relaxed to such an extent that we are confronted, not with a single organised Church, but with a galaxy of Churches, all of which, while recognising in the Patriarchate of Constantinople a kind of historic primacy, proclaim their own independence, and indeed are independent in doctrine, priesthood and discipline.

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Following is a table of the religious world of the East :

A—The Eastern Orthodox Church is divided into fifteen independent Churches.

1. Patriarchate of Constantinople, at Phanar.
2. Patriarchate of Alexandria, at Cairo.
3. Patriarchate of Antioch, at Damascus.
4. Patriarchate of Jerusalem, at Jerusalem.
5. Metropolitan of Cyprus.
6. Russian Church.
- 7, 8. Serbian Church—two groups.
9. Church of Montenegro.
10. Greek Church.
11. Roumanian Church, of Transylvania.
12. Roumanian Church, of Bukowina.
13. Roumanian Church, of Bukarest.
14. Bulgarian Church.
15. Archbishop of Mount Sinai.

B—Two schismatic Churches separated from the Orthodox Church as we have already seen.

1. The Nestorians.
2. The Monophysites (Armenians, Copts, Abyssinians).

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C—Seven Churches have returned to unity with Rome while retaining their own Rites :

1. Greek Catholics.
2. Maronites.
3. Syrian Uniates.
4. Chaldeans.
5. Armenian Uniates.
6. Bulgarian Uniates.
7. Catholic Copts.

Such is the state of division in the Christian Orient as we find it. One cannot but conclude that it is a punishment for, or at least a consequence of, the first separation. It is so broken up as to suggest a religious anarchy which threatens oriental Christianity with dissolution, and leaves it exposed to the attacks and inroads of Islam, without the power of defending itself.

Returning now to the West, let us consider the fortunes of the Roman Church after the schism. It was disturbed by rather violent heretical movements in some parts, as, for example, the agitations of the Vaudois and the Albigenses ; it set to work with determination

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to preserve unity, with the result that the losses were not great, for these were essentially popular movements and never had the support of the authorities in the parts concerned. It was otherwise when the Sovereign Pontiff having left Rome, the capital of Latin unity, was transported to Avignon. The Roman Church at that time experienced a lamentable rent. Rival groups of Cardinals nominated each their own Pope, and there appeared two and even three Popes, regularly elected, all at the same time claiming to be the legitimate successors of Peter, and excommunicating one another—grave sins against unity, which bring grief to Christian hearts and cause the Saints to weep. Soon, however, the storm subsided and the Council of Constance in 1418 brought peace, in unity, to the Church of Rome.

Peace was not destined to be of long duration, and the 16th century witnessed the great disruption of Christianity which has vexed the modern world and shocked the religious conscience of the West, as the schism of Photius had shocked it by withdrawing the Eastern world from unity. Luther, under the name and pretext of reform, began the great upheaval

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of Protestantism which drew from Christian unity, first a large part of Germany, and then, when Calvin had brought his great dialectic powers and his indomitable will to the cause of reform, certain French provinces as well. For religious, political, and national reasons, England followed in the movement and in her turn withdrew from Rome. And so the Christian world of the West was cut in two, the Roman Church on the one side and the reformed Churches on the other.

Let us follow the fortunes of the two groups, taking those of the reformed Churches first. If at the outset Protestants like Calvin flattered themselves with the idea of preserving a kind of unity in the Protestant world, and if they brought to the support of this idea a haughty intolerance, they were obliged to renounce it as a dream which went counter to their own principles, the first and most fundamental of which is private judgment. They soon became aware of a process of disintegration. Bossuet, in his *Histoire des Variations*, has drawn attention to the progress of the hideous canker of religious division. Since Bossuet's time the evil has been accentuated. On exam-

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ination the Protestants of Germany, Switzerland and France, for example, are found to be divided into a large number of sects. And that which is most disquieting from the Christian point of view is the fact that a daily increasing number of them no longer believe in the divinity of Jesus Christ, nor in the Priesthood, and look upon Christianity as a human religion, a mere moral discipline.

The Church of England, of which I shall speak particularly, has preserved a greater degree of unity. To begin with, it has extended its spiritual conquests over the whole world and has made its borders coterminous with those of the British Empire, extending over North America, Australia, New Zealand, and in short wherever England has set up her standard. If the Church of England has preserved a greater degree of unity, it is due to the much greater share of Catholicism and Romanism which it has preserved. It has clung to Catholic dogma and the priesthood. But the union between the great parties of this Church is only nominal, and the authority of the Archbishops of Canterbury and York is in reality exercised over those only who are willing to accept it, and in

proportion as they consent to make use of it. And further, this Church has been greatly harassed by sects inspired with the most radical Protestantism, and in the course of centuries these latter have drawn away large numbers of her faithful who have become Puritans, Methodists, or have joined one of the numerous religious denominations which thrive in the Anglo-Saxon world. At the same time, the discussions of religious dogma, even fundamental dogma, discussions which no recognised doctrinal authority is able to overrule, have created in many minds a religious disquiet which may convert the believers of to-day into the rationalists of to-morrow.

As for the Roman Church, after having lost those people who were led away by reform, it experienced other religious troubles, as for example, Gallicanism and Jansenism ; but as the evil appeared more and more threatening, the authority of the Roman Pontiff, becoming daily better understood and being confirmed by the very events themselves, put an end to the quarrels and preserved the unity.

Thus after twenty centuries, the work of Jesus, the work which the divine Master willed

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should be a unit, the work accomplished in unity, is seen to have fallen a prey to division from East to West.

Why this state of confusion ? Because men, unworthy of God's benefits, have sinned against unity. Jesus desired unity ; the Holy Ghost laboured for unity ; carnal men resist the will of Jesus and the operations of the divine Spirit. A glance at their opposition is sufficient to reveal the superficial nature of it. The religious divisions which they provoke take religion for a pretext. The real reasons, alas, are quite different.

First of all, politics are intruded into religion under the pretext of protecting it ; then they monopolise religion and finally reduce it to complete subserviency. Princes and statesmen have seen in religion a moral force of the first rank ; they have drafted it into their service and have used it for the attainment of their personal or national ambitions. How could the history of Eastern or Western schism be related without first giving place to the deeds of princes ? Politics are all engrossing, and in this connection, where the religious future of nations is being decided, religion is the factor which

counts for least. Bishops, priests, and the faithful generally, who have acquiesced in this seizure of religion by the civil authority, have been guilty of a grave fault ; they have sinned grievously against unity.

An instinctive sentiment, legitimate enough in itself and often the inspiration of noble deeds, namely national sentiment, has often come to the aid of the policy of princes or has been skilfully exploited by them to the detriment of unity. It has seemed to some ill informed minds that political independence necessarily involved religious independence. It has happened, too, that national unity, endangered by war or broken by defeat, has found its expression and its safety in national religion ; and so the jealous preservation of the independence of the national religion has been taken for an act of intense patriotism. Add to this all the narrow trivialities of particularism, the instinctive jealousies and hatreds of one race towards another, of one people towards another ; add again the instinctive feeling which makes each so attached to his own language, his own traditions and his own usages ; and you will understand how inde-

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pendent national religion becomes the point where all particularisms converge. But it must be admitted that there are instincts in exaggerated particularism, which do little credit to human nature, and those who have sacrificed the glorious religious unity which Jesus intended to these darker passions have been guilty of a serious fault; they have sinned against unity.

I may add that to these causes which, though not at all creditable are at least generally admitted, there ought to be joined many others which no one dares to acknowledge: personal ambition, pride, obstinacy, attachment to an enviable material situation, the enjoyment of privileges which make the evangelical yoke very light, jealousy, anger, hatred—I pause—all the lower strata of human nature—and these are the most hateful of the sins against unity.

But in closing this sad and humiliating exposition, which I had no right to omit, I wish to put a question to all sincere Christians of whatever Church connection, to all Christians who adore and love Jesus and feel themselves bound to obey His commands and those of the Spirit

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Whom He sent. I wish to say to them : does not this division of the Christian world, the division of East and West ; do not these successive rendings, leading as they do to the existing disintegration of the Christian Churches, seem to you to be a manifest resistance of the will of Jesus, a sin against charity, and a scandal to the whole world ? Do you light-heartedly accept a religious situation which runs counter to the Gospel plan and to the manifest operation of the Spirit of God ? Do you not plainly see that this scandalous division has for its cause, not religious motives, but politics, a perversion of nationalism, pride, and all human passions ? In a word, do you consider it possible to be genuinely Christian and at the same time consent to this division among Christians ?

I know the answer. Every Christian who loves Jesus, and feels in his soul the need of making the charity of Jesus a present reality, is at the same time, and by definition, an apostle of Union. You will all, at least by your prayers, be Apostles of Union. And it seems to me that through our shortcomings and our sins, if not in our own persons at least through

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our own people, we are partly responsible for the continuance of the scandal of divisions which grieve the heart of our Divine Master ; and we ought not to leave this Chapel without asking pardon of Jesus for all sins against unity ; and we shall ask Him, too, not to turn away from a world which yields so little obedience to His will, but to awaken in all hearts that active charity which overcomes all barriers and brings together men who formerly showed no sign of love.

IV

THE ROMAN CHURCH'S PRESENTATION OF THE PROBLEM OF UNION

The Christian unity which Jesus intended, and the Holy Ghost intended, has been opposed by human passions ; and instead of the One Church which Jesus Christ appointed to introduce the kingdom of God being strongly organised within itself, it is represented by a multitude of Christian communions separated among themselves by the accumulated misunderstandings of centuries. We have agreed and affirmed that this state is one of violence and is anti-Christian in its nature, and that all those who love Jesus Christ must strive to cure the Christian world of this disease. But before going further, before making a particular examination of each separated Church, before studying some of the means of promoting union, it is necessary to state in what union

PRESENTATION OF THE PROBLEM OF UNION itself consists. Nothing could be so prejudicial to the solution of the problem as being false or even vague about the union which we would accomplish. And since, on the admission of all our separated brethren, the Roman Church is still the most important religious society of the Christian world, the most powerful in point of fact and historically the most venerable, since it is for us Catholics, the apostolic Church founded by Jesus, the guardian of the Truth, we must first learn how the Roman Church understands union. Once this is learned, the apostolate of unity will have a sound basis and will not run the risk of going astray.

From the time the Roman Church began to have experience of schisms, it has laboured to overcome them and has had a doctrine of union. But it was pre-eminently the great Pope Leo XIII who, resuming the doctrine of his predecessors, developed it so brilliantly in several encyclicals and applied it so skilfully to the Eastern Church and the Anglican Church alike. Theologians raised up by him, and by his activities in the interests of unity, set themselves to study the question, with the result that to-day the Roman doctrine of union

is perfectly definite and may be quoted and expounded.

Minds accustomed to political transactions think at once of a compromise involving mutual concessions when they hear the words *re-union of the Churches*. Those who attribute a merely secondary importance to dogmatic verities immediately imagine an exchange of formulas which are sacrificed on both sides in the interests of peace. Those who look with greater respect on particular doctrines, dream of a religious syncretism—a formula of faith so vast and so plastic that all the important statements of the various confessions put together might be included in it. This process would be analogous to that of a philosopher who should attempt to reconcile all schools of philosophy in a vague and inconsistent eclectic system.

This conception is very crude and reveals an appalling lack of religious discrimination. It is false, as false as a system can be. When we Roman Catholics speak of the re-union of the Churches, we propose only to unite externally and completely those individuals and communions which are already virtually united by identity of belief. The call to union within the

Church is not vaguely addressed to all souls who have religious inclinations ; it is addressed only to true Christian souls who believe in the divinity of Jesus Christ, in the Priesthood, in grace, and in the Apostolic Creed in a general way, but particularly in the necessity of a visible and hierarchical Church. Those who do not profess this faith are unbelievers needing conversion rather than Christians to be brought into unity.

But it is a fact of history that there exist between Christians bound by substantially the same faith, misunderstandings, divisions and hatreds—a chasm which time has widened and deepened. Further, it has happened, as was inevitable, that the life of these various Christian communions, unfolding itself in isolation and independence, has produced differences of interpretation on points of doctrine. When these communions come together there will be no question of making concessions on these points of difference ; what indifference to the truth is revealed by such an attitude of mind ! It will simply be a matter of giving loyal explanations and seeing which of the various interpretations is most in harmony

with Christian tradition. Thus, all misunderstandings having been swept away, Christians will be really united when it can be shown that they are not separated by any obstacle in the realm of faith. Concessions, and clearly mutual concessions, will be required, will be made in quite another sphere, namely in the sphere of discipline, liturgy and national usages, and the object of these concessions will be to spare self-respect, and secondly to respect that wholly legitimate attachment which is felt for the particular traditions of the nation. But, I repeat, union can be consummated only between Christians who are truly Christian, between sincere disciples of Jesus. To proceed otherwise and follow the path of doctrinal compromise would be to unite for our own extinction, *propter vitam vivendi perdere causas*. We must now speak of intransigence; the Roman Church has saved true unity by showing herself utterly uncompromising in matters of faith. The Christian Churches can obtain Catholic unity by separating themselves resolutely from all that is unchristian.

At the pole opposite to that of politics, the intellectuals, the charitable visionaries and

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poets who have taken refuge in religion, when the *union of Churches* is mentioned, think at once of a mystical union of brotherly souls who love and pray for one another. "It little matters," they glibly say, "what religious denomination we have been placed in by the accident of birth; of trifling significance are the doctrinal differences which among our leaders have led to strife and invective, for after all on the different Altars we adore the same God, and we have been redeemed by the same Christ. We desire to be loving, even though we do not know one another, and we desire to pray for one another. This mystic unity is dependent on no official agreement and it is sufficient for us."

No, it is not sufficient. It is a step, I will go so far as to say a necessary step, towards unity; if we Christians, separated in fact, wish to unite ourselves in fact, we must first of all have brotherly love and pray for one another. But this mystical union is not enough. For it is quite certain that Jesus founded a visible, organised, hierarchical Church; it is also certain that, in order to be disciples of Jesus, we must be joined outwardly and officially to this

Church and must give obedience to its authorities.

To be a Christian is not merely to be a Christian at heart, just as to be a Frenchman is not merely to be French at heart ; being a Christian involves belonging to the Christian society, and accepting its laws and fulfilling its obligations, just as being a Frenchman involves submitting to French laws and paying French taxes. The Roman Church understands by union, not merely a mystical union of the heart but one which shall be outward, visible, tangible, and official within the limits of an organised and hierarchical Church.

At this juncture we must meet the body of timid opportunists who, to hide the timidity of their conception, claim to be eminently practical. By union they would understand a federation of different Churches, each retaining its autonomy, its complete independence, but all on good terms with one another and even entering into temporary alliances for special campaigns and for the attainment of certain ends. Doubtless these attempts at reconciliation, these understandings and alliances between different Christian Communion are

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forms of evangelical charity ; besides the possibility that they may achieve appreciable results for good, they are a necessary step towards effective union. The Church is not a confederation of syndicates. It is an organised body instinct with the life of Jesus. It cannot have independent elements in it ; all the elements of which it is composed are organs of its body. And as Leo XIII solemnly showed in the encyclical *Satis Cognitum*, all the organs are subordinate to the head. That is the condition of all organic unity ; there must be a centre of life and control. In the Church of Jesus Christ that centre is Rome. Peter has been placed at the head of the Bishops, invested with a primacy of honour and government. The successors of Peter, as history abundantly witnesses, have enjoyed this primacy which they held as of right, which they held as from the divine Founder of the Church, and this right was held by all national Churches up to the time of their dissidence, up to the 10th century by the East and the 16th century by the West. It is clear that the union of the Christian Churches will not take place at all, unless it takes place around this centre, and it is also clear that the

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first act in the way of union will be the recognition of the primacy of Peter. We are forced to this conclusion, not only by the Gospel, the Councils and history, but by common sense as well. Unity can only be maintained in a society composed of many elements by the authority of an unquestioned head. If Christian unity has been lost, it is because the authority of Peter has been ignored ; if the dissidents have subdivided into a galaxy of communions and sects, it is because they have lost the centre of unity, the head ; consequently, the divided elements will not regain unity unless they accept the fundamental condition of unity, obedience to the head, who is Peter's successor in the Church. Furthermore, this condition has been formally recognised by the most representative men of the Russian Church and the Anglican Church, a Soloviev and a Gladstone for example, who, if they disputed the nature and meaning of the primacy of Peter, did not hesitate to recognise the primacy itself as a fact and a necessity. It stands to reason. Thus the problem will be without a solution until Christians separated from Rome have accepted this necessity.

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We must now deal with that group of the enemies of union who consciously or unconsciously give a false impression of it in order to make its realisation impossible. "You see," they say to our separated brethren who are attached to their independence and to the pride of their particularism, "you see that the first article of union is submission to the Roman Pontiff, absolute and unconditional submission. If you submit in this manner they will indulgently welcome you like prodigal sons and will give you a little corner by the Church's hearthstone ; the Roman Church desires, not union but conquest and absorption of all the other Churches."

Ah! At this point it is necessary to speak boldly, because we are face to face with the principal obstacle to be encountered by the apostles of union, and with the most deep rooted prejudice entertained by our separated brethren ; we must speak in no uncertain tones—such allegations are utterly false. The Roman doctrine on this point is perfectly definite ; it has been affirmed by Benedict XIV and Leo XIII in a manner which admits of no equivocation, and it has been amplified by Catholic

theologians as well as by such illustrious prelates as Cardinal Lavigerie and Cardinal Wiseman. No. Union in the Roman sense is not synonymous with absorption. In the first place, no one is asked for retractions, but rather for explanations; no one is asked to make a submission, but rather to enter into unity. And in the consummated unity, each Church retains its own features. It retains its liturgy which bears witness to ages of devotion; it retains its discipline within certain limits. It has its Bishops who, Leo XIII declares, are not mere vicars of the Pope but true successors of the Apostles, in communion with the Pope who is recognised by all as the head of the Church. Each retains its language, its media of propaganda, its financial organisation, its particular policy in relation to the civil authorities and generally towards the country in which it is situated. In fine it keeps its personality. On this point the Roman Church has proved its liberality; it is aiming, not at the latinisation of the Christian world but at that unity in doctrine and spiritual government which Jesus intended. It knows that diversity of Churches is necessary by

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reason of the diversity of races, and that one of the most striking characteristics of Catholicism is its essential Catholicity, that is its infinite adaptability and capacity for receiving and unifying the most diverse forms of human thought and temperament. It is just as much concerned to keep the living character of Catholicism, as to save the unity which Jesus intended. After the solemn assurances of Leo XIII, after seeing the large measure of personality left to the Uniate Churches of the East, there is no longer any room for doubt on this point : union is not absorption.

Lastly, the adversaries of union have created another doubt on yet another ground, namely with regard to the procedure contemplated by the Roman Church to accomplish the union of the Christian Churches. This union might be brought about by the individual conversion of the better informed members of the various Churches who would then withdraw and enter the Roman Church. When all the separated Christians were converted in this way, the problem of union would be solved. Although these individual conversions are generally the occasion of lively wrath in the Churches which

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lose their best children in this way, no one has the right to blame them. Every man must in his religious life as in all things follow his conscience, and if his conscience leads him to Rome, it is the duty of the brethren he has abandoned to bow to his decision, as the brethren he recovers have the right to rejoice at his return. The Roman Church has the right, like all the others, and even the duty, of multiplying its means of propaganda, and labouring with all its might to illumine the consciences of men.

But it must be acknowledged that the movement of individual conversions will probably never be strong enough to effect union. Also, the more a Church reforms itself, the more Christian it becomes, the more, too, it satisfies the religious needs of its members, who therefore do not seek to leave it for a more perfect Church. And so Leo XIII contemplated the accomplishment of unity by the corporate reunion of the Christian Churches. And indeed, corporate reunion alone offers to the separated Churches the organic unity of the Catholic Church while preserving their own features and their personality. Leo XIII

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in his moving appeals to the Christian Churches invited them to a loyal investigation of the question, and his illustrious Secretary of State, Cardinal Rampolla, opened the way for round table conferences where the accredited representatives of the several confessions might study every aspect of the problem of reunion.

We shall see as we go on how these attempts miscarried. But I wish to-night to set forth the Roman conception of union and to show that this conception is truly and broadly liberal, both as regards the manner of accomplishing union and as regards the nature of unity itself.

It is most necessary that our separated brethren should know how the Roman Church understands Christian unity : in the indivisible truth of Jesus Christ, in the organisation of a visible Church, in the acceptance of the authority of Peter's successor, in the safeguarding of particular character and national traditions, in the dignity of brethren who are equals in Christ, and finally in justice and in charity.

V

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The division of Christians into separate and hostile camps is a sin against the will of Jesus and against the action of the Holy Ghost ; it is a scandal to the non-Christian world, which keeps it in unbelief ; and as it affects ourselves, it is the denial, the practical suppression of that charity by virtue of which alone we can call ourselves Christians. The Church of Jesus Christ must, therefore, rediscover its unity, its one fold under one Shepherd. The Roman Church is convinced of this ; she has several times manifested her sentiments and her desires in this matter ; she has formally stated how she understands union, the visible and organic union of a Church whose ecclesiastical organisation is secured by the filial grouping around the successor of Peter of communities which

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would still preserve their own character and the traditions of their several races.

We must now study the Churches separated from Rome and see if they formulate the problem of Union, how they formulate it, what obstacles are hindering its solution, and what grounds we have for hoping that union will some day be accomplished. Such a study involves lengthy developments and would go far beyond the scope of this Novena. I shall therefore be content with the most elementary facts, and I propose simply to show you that the question of union is presenting itself in the whole Christian world at the same time, and to urge you to pray that God will correct and sustain the uncertain will of man.

Of all the Christian Churches, the one which has latterly manifested the most ardent desire for, and the clearest understanding of, Christian unity is assuredly the Anglican Church. Nearer to us and to our mentality than the Churches of the East, she can more easily come to an understanding with the French mind: and yet we know far too little about her and, sad to say, even instructed Catholics acquiesce in false ideas and erroneous judgments con-

cerning her. Charity must at the outset try to have accurate knowledge of those who ought to be loved.

The Anglican Church has a glorious past. Converted to the faith by missionaries sent from Rome, England soon gave evidence of Christian fervour: martyrs, saints, missionaries, doctors abounded in this Catholic island. But the 15th and 16th centuries brought in their train there, as elsewhere, the decay of morals, the relaxation of the bonds of ecclesiastical discipline, in short the decadence of Christian life. The Church of England was weakened; and weakened organisms are the prey of any disease that may be prevalent. The remedy for this Church, as for all others, would have been found in the tightening of the bonds of unity, in a more strict obedience to the suggestions of Rome; but it repudiated both the bond and the claim to obedience because it was stamped with the same character as England whose dominant trait undoubtedly is her insularity, her desire for national independence even though it has to be procured at the cost of isolation. As was only natural, the more the Church of England, impelled by

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the particularism of the English race, withdrew itself from Rome, the more it tended to find its support by allying itself with the king, and as a consequence giving him more power in the sphere of religion ; and so the Church of England was gradually brought into a slavery which was not of its own choosing, but from which it one day found it no longer had the power to escape. It was just at this time that the magic word "Reform" was re-echoing throughout Europe, a cry which flattered at once the most diverse tendencies : pious souls saw in it the inauguration of a *necessary religious reformation*; disputatious persons saw in it a means of reopening all the problems and dogmatising on them without let or hindrance ; the ambitious saw in it an opportunity to come out of the throng and distinguish themselves ; lazy Christians saw in it a chance to live according to their own fancy. Thus it was through its laxity, its particularism, its submission to the king, and its taste for Reform, that England allowed itself to be drawn into schism. Henry VIII declared himself the protector of the national Church, and the bond of attachment to Rome was broken.

There were serious consequences for the Church of England. Separated from the centre of unity, it lost its powers of cohesion and broke up into a multitude of sects, many of which retain only the most vague aspirations of Christianity. The official Church, however, thanks to the Bishops who rallied around the Sees of Canterbury and York, whose authority goes back to the origins of Christianity in the Island, preserved a degree of organisation after this serious numerical weakening. But the Protestant spirit crept little by little into the official Church itself and at some points corrupted the Catholic doctrine and brought on symptoms which at the beginning of the 19th century resulted in a veritable prostration of religion. Alas! We ourselves at that same period experienced the abomination of desolation.

But the 19th century was destined to bring in a reaction and an awakening of the Anglican Church. Precisely because it had fallen into a decadent state, the Anglican Church no longer satisfied the religious requirements of ardent and exacting souls. It was the search after a form of religion in which Christian life should

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be able to expand, that gave rise to the Oxford Movement which was destined to be a leaven within the Church lifting up its whole being. The movement had its vicissitudes, its fluctuating waves. Ardent Christians (Newman for example) took their leave of a Church which no longer sufficed for their needs and entered the Roman Church ; and since that time the movement of conversion, though perhaps diminishing, has never ceased. Others remained in the national Church believing their faith to be sound, but they have been rising to a higher level and lifting up the whole Church at the same time. The awakened Anglican Church has set itself the task of recovering its traditions, renewing its institutions, and restoring piety and Christian life in both clergy and laity. It must be recognised that the results were in keeping with the generosity of the efforts. What is the situation in the Anglican Church to-day ? We must distinguish carefully between the Established Church, as it is called, and the Nonconformists. The Nonconformists, who have no official relations with the Established Church, are composed of a multitude of Protestant sects (about 200) in which are exem-

plified all the variations of a religious position which admits of no rule and depends solely on private judgment.

When we speak of the Anglican Church, it is understood that we are not speaking of the Nonconformists. The Established Church, which is in communion with the Episcopal Church of Scotland, and the Church of Ireland, with the Episcopal Church of America, and with the official Churches of the British Dominions, forms an imposing aggregation with at least an apparent homogeneity. It is governed by its Bishops. All Bishops and other ministers sign the confession of faith called the XXXIX Articles and use the same Prayer Book which contains all the authorised offices of the Anglican Church.

Are we able from this to form any idea of the doctrine of the Anglican Church? According to Newman it is a Church having a Catholic form of organisation, which, however, has introduced into its Catholicism a certain number of ideas and systems borrowed from various Lutheran and Calvinistic theologians. But precisely because it has retained a large amount of Catholicism in organisation and in doctrine,

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the intermingled Protestantism has not become an integral part of the Church and is capable of being eliminated. It was on this ground that men like Bossuet and de Maistre always believed in the return of England to Catholic unity.

Briefly the situation is this. Within the Church are seen schools of thought formed into parties called *High Church*, *Low Church* and *Broad Church*. The High Church comprises all those who are striving to purify their Church of all Protestant infiltrations and bring it back to pure Catholic life ; they believe in Baptism, the Real Presence and Confession. They have reorganised Religious Communities and have approximated the Roman rite ; they are very near to us in the faith as well as in their sympathies.

The Low Church is composed of those who do not believe in the Bishops' authority as of divine right, but respect the hierarchy as a venerable and historically primitive institution ; on Baptism and the Eucharist they have no uniform doctrine and their belief is sometimes very feeble ; they also believe in justification by faith only.

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As for the Broad Church it embodies every variety of opinion, and as a matter of fact, its followers are simple Protestants or pure Deists.

It is a Church distressed by strong doctrinal divisions, but it is being impelled by its religious needs and a kind of internal logic to give expression daily to more and more of the Catholicism of which it is full, and to free itself from the Protestant elements which retard and weaken it. Union will become possible with a Church which is moving in the direction of unity.

Attempts have been made to hasten the day. This is not the time to speak of the crusade of preaching and prayer undertaken in 1832 by Fr. Ignace Spencer, nor of the part taken in that crusade by our Church of Notre Dame des Victoires. But I must recall the great act of Leo XIII who in 1895 addressed a touching and noble Encyclical to the English and to all in the British Empire who were seeking the unity of the Church through unity of faith. There began then a magnificent movement which profoundly touched the English conscience and awakened in the English Church, as in the Roman Church, very bright hopes. Prayer for

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union was organised in both Churches and studies were multiplied in order to bring different aspects of the problem into relief. Discussion centred around one vital question. The Anglicans—and this is evidently the nucleus of their religious life—believe that their Orders are valid ; they believe that they have genuine Bishops and Priests and that they receive the Catholic Sacraments and the grace of Jesus Christ from their hands. Leo XIII appointed a commission to enquire into the validity of their Orders ; and when this commission had finished its labours, the Sovereign Pontiff solemnly declared that the Roman Church did not recognise the validity of Anglican Orders. The Anglican Church is not regarded by Rome as a schismatic Church—which is its contention—but as an heretical Church—an appellation which it most indignantly rejects. After a campaign which had raised such bright hopes, the decision of the Sovereign Pontiff came as a sad disappointment to the Anglican Church and the movement came to an end.

It came to an end in appearance only. In fact great progress had been made. We had seen each other, we had studied and learned to

respect each other, and we had prayed together. Prayer was destined to continue, and it has continued in Anglican as well as Roman circles. Even the decision of the Sovereign Pontiff, sad as it was for the religious soul of Anglicans, had the advantage of being candid and of ridding the problem of endless discussions.

A quarter of a century has passed. Forgetting that which gave them pain and remembering only the brotherly appeal, the leaders of the Anglican Church are again taking up the task of union. Two hundred and fifty Bishops of the Anglican communion from all parts of the British Empire met in conference at Lambeth in July, 1920, under the presidency of the Archbishop of Canterbury, as they are wont to do every ten years. At the conclusion of their labours they addressed an appeal to all members of Christendom inviting them to enter into Christian unity. Following are some passages from this document :

“ We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in conference assembled, realising the responsibility which rests upon us at this time, and

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sensible of the prayers and sympathy of many, both within and without our own communion, make this appeal to all Christian people.

“We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church. . . . We acknowledge this condition of broken fellowship to be contrary to God’s will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.”

“The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things

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which are behind and reaching out towards the goal of a reunited Catholic Church."

"We believe that for all the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. . . . In so acting no one of us could possibly be taken to repudiate his past ministry.

"We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfill the same."

Assuredly this is a touching appeal and it will stir the depths of every Christian heart. But you have noticed the closing words of this quotation. When Leo XIII declared Anglican Orders null and void, it seemed as though there

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was an impassable gulf between Anglicans, who believed in the validity of their Orders, and Rome who did not believe in their validity. But these two hundred and fifty-two Bishops of the Anglican world, after the lapse of a quarter of a century, have thrown a bridge across the gulf: they apparently accept, on behalf of themselves and their clergy, the supplementary ordination which would regularise their ministry in the eyes of the Roman Church. Certainly this solemn measure removes one of the great obstacles standing in the way of union.

What is there still remaining which can delay it? Authorised theologians of the Anglican Church declare that their doctrine can be perfectly reconciled with that of the Council of Trent. There are still very strong prejudices against the Vatican Council and the proclamation of the personal infallibility of the Pope, and much opposition to both. But for the most part, this is due to an erroneous conception of infallibility which would separate the Pope from the Church in the exercise of his doctrinal prerogative. These misconceptions will be dissipated by issuing clearer expositions

of the Council's doctrine. Insular and anti-papal prejudices are still very active in the United Kingdom and the practical difficulties of union are considerable. No one can deny it. But union is not the work of a day. To-day the Anglican Church is asking for conferences which formerly she would not hear of ; in these conferences, points of view which at first seem irreconcilable can be discussed, and finally—when it is heartily desired—they can be brought into agreement. It is sufficient that these conferences should be undertaken with the determination of both sides to consummate the union which Jesus Christ demands of us.

No Christian, whether of Rome, Paris, or London, who has given any thought to the matter can ignore the importance of bringing together the Church of England and the Church of Rome. It is evident that if these two very considerable forces with their different modes of action, following the evolution of the world and indeed of the entire universe, it is evident, I say, that if these two forces would but unite intimately for common spiritual action, their powers of conquest would be more

than doubled, and the kingdom of Jesus Christ on earth would make great strides forward.

What a prospect for Christian hearts! And what a reward for the labour of prayer such a result would be! Our Church, the Church ruled by the successor of Peter, furnishes us with the formula for our supplications. We must persevere in prayer, using the admirable form of prayer composed by Leo XIII, for the return of England to unity.

Prayer to the Blessed Virgin for our Brethren
the English.

“O Blessed Virgin Mary, Mother of God, our Queen and our most sweet Mother, be pleased to look upon England which is called thy dowry, and look also upon us who are animated with great confidence in thee. Jesus Christ the Saviour of the world has been given to us through thee, that we might put our trust in Him : and thou hast been given to us by the Saviour that through thee our trust might have increase. Pray for us then, O Mother of Sorrows, who at the foot of the Cross of the Lord didst adopt us as thy children. Intercede for our separated brethren, that they may unite

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with us in the one true fold, and join themselves to the Supreme Pastor the Vicar of the Son on earth. Pray for us all, O Good Mother, that by a faith fruitful in good works, we may be worthy to contemplate our God in the heavenly country with thee, and to praise Him for ever and ever. Amen."

VI

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I shall speak to-night of the Russian Church in relation to the problem of Union. It seems to me that I first ought to speak of the Orthodox Church as a whole, since the Russian Church has long been a branch of this Church and has been dependent on the Patriarch of Constantinople. But I choose it for separate treatment because, unlike the Orthodox Church, it has never by its own official act broken with Rome. On this account its case is peculiar as regards the problem of Union, as we shall see from its history.

Pagan Russia was converted to Christianity by Greek missionaries about the year 1000. Russia thus became attached ecclesiastically to Constantinople whence the Gospel had come to her. When Constantinople officially separated from Rome, Russia followed her fortunes, but

did not herself declare the schism ; the rupture was effected implicitly and without active secession.

In the history of the Russian Church from its origin to these latter years, three periods may be distinguished. At first it accepts the tutelage of the Patriarch of Constantinople and from him receives its Metropolitan who resides at Kiev. But after the Tartar invasion in the 13th century, the centre of the Russian Empire was removed from Kiev to Moscow. The new masters were very domineering and very violent, and would not accept the religious tutelage of Constantinople, but nominated an independent Russian Metropolitan at Moscow ; meanwhile the Metropolitan at Kiev continued to be dependent on Constantinople. In the 15th century, when the Greek city and Empire of Constantinople fell into the hands of the Turks, Russia definitely broke with the Greek Patriarchate and the Russian Church proclaimed its autonomy. The Metropolitan of Moscow, the actual head of the Church, for a long time was a great personage and was able to cope with the violence of the Tsars. At the end of the 16th century the real position of the

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Metropolitan of Moscow was recognised by the Patriarchs of the East, and the Metropolitan became himself a Patriarch with jurisdiction over the whole Russian Church. By force of circumstances some of them were very much involved in the government of the country and enjoyed first rank after the Tsars; especially was this true after the accession of the Romanoff dynasty (1613) whose first Emperor, Michael, was the son of the Patriarch Philaret. One of the Patriarchs, Nikon (1652-1658), a man of great intellect, a great ascetic, and full of true Christian zeal, undertook a reform of liturgy and morals—a most necessary reform, for the liturgy had become sullied by crude faults and practices, and morals were most dissolute. He braved the ill-will of the great and the powerful, and the wilful obstinacy of the people who would have no alteration of their traditions. There arose from the movement of protest against the reforms the Raskhol, which is divided into a great number of sects and is the refuge of fanaticism and the most vexatious elements of Russian religion.

In the 18th century, when Peter the Great wished to open Russia to the western world and

lay the foundations of his absolutism, he threw his whole weight against the might of the Patriarchate. From that time forward he had a single idea, namely that of suppressing it and making the Russian Church an instrument in his sovereign hand. He pretended to regard the Patriarch of Moscow as a useless figurehead, the only Patriarch, in his eyes, being the Patriarch of Constantinople, and so in place of the Patriarch he placed at the head of the Russian Church a kind of permanent council composed of Bishops and civil functionaries, called the Holy Synod. The Tsar did not become the Pope of the Russian Church, for he never directly arrogated to himself any spiritual authority over the souls of his subjects ; but inasmuch as the religious direction of the Church was vested in an anonymous council, which was under his control, he was in reality its sole master. This form of organisation has lasted from the time of Peter the Great until the present. And you will realise, without my labouring the point, what a hindrance this subjection to the political power must have been. Little by little the Clergy lost their former dignity ; it is no injustice to the Russian

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Church to say that its village popes lack culture and moral dignity. There is more intelligence and more of the ecclesiastical character among the Bishops when these do not become mere functionaries. The spirit of Christianity in its purity is better maintained among the monks, some of whom rise to great heights of asceticism.

But the Russian Church deserves the greatest honour for the piety of her faithful. The Slav soul seems destined to understand the great commandment of the Gospel concerning the love of God and the love of man. Prayer in the Russian Churches is indeed a beautiful sight—those Christian manifestations which attract great crowds to the Virgin of the Kremlin or to the Icon of Kazan. French people who have lived at Moscow and have seen the *moujiks*, having travelled on foot from the heart of the province, pass the night at the door of the Kremlin in order to enter at the opening of the doors and venerate the Miraculous Virgin, declare that nothing at home, with the possible exception of the great pilgrimages of Lourdes, can give any idea of the intensity of the faith which shines in this atmosphere saturated with

mysticism. The same may be said of the throngs which yearly make the journey to Jerusalem to pray at the holy places there. And finally, in Russia more than anywhere else are found marvellous individual cases which are concrete manifestations of the operation of the Holy Ghost in human souls : important personages, great nobles, following an experience of conscience resembling a revelation, suddenly decide to interpret the evangelical counsel literally, to sell their goods and give the money to the poor and follow Jesus in a life of renunciation and suffering.

The Russian Church, separated as it has been from the centre and corrupted as a result of its subserviency, has undoubtedly lost fragments of Catholic tradition and is not without grievous accretions—but by its properly ordained Priesthood it has preserved its contact with the grace of Jesus Christ, and thanks to this contact and to the providential ordering of the Slav soul, it has preserved the pure tradition of evangelical Charity.

What intercourse has the Church so constituted had with Rome ?

There has been very little and very occa-

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sional intercourse because Russia has long lived apart from the Western world. The relations which history has recorded, in the 14th, 15th and 16th centuries were dictated by existing political exigencies and only succeeded in giving evidence of the good-will of Rome and the distrust of Moscow. Little by little the Russian mind formed a mass of accumulated prejudices and hatreds against the Roman Church. Russia was struggling with nations who either were or called themselves Catholics, and Russia argued that these nations were using their religion as a weapon against her. Those fierce and cruel contests between Russia and Poland were marked by a constant confusion between Catholicism and the Polish nation on the one hand, and Orthodoxy and the Russian nation on the other. For every Russian, therefore, the Latin is not a man of another religion, he is the enemy of Holy Russia, he is an heretic, an agent of Satan, with whom there can be no legitimate relations but those of war to extinction. Imagine a people separated by so great a distance from Western civilisation, a people by inheritance incapable of understanding the Latin mentality, an illiterate people accus-

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tomed only to oral traditions—and who for centuries have imbibed this anti-Latin prejudice—and you will understand by what a great wall the Russian Church, which, however, has never officially broken with the Roman Church, stands separated from it. Nevertheless, instead of discouraging the apostles of union these obstacles have attracted them—I speak particularly of its French advocates, who in this as in all things are in the vanguard. The way has been opened to them by a great Russian thinker, Soloviev, a meditative soul and a man whose Christianity is of the most exacting kind like that of Newman, who has made a thorough study of his own Church and of the Roman Church, and who has declared the necessity of union for the good of both Churches, under the protection of the Sovereign Pontiff the successor of Peter. The great voice of Soloviev has produced an awakening among the greatest minds of the Slav world, and among us has called forth an ardent desire to go and meet those souls who are seeking us.

None of the religious movements of the world escaped the notice of the Pope of union, Leo XIII. He applied himself during all of his

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pontificate to the task of procuring the union of the East, and particularly of Russia, with the Roman Church. The question was taken up by Soloviev in the Slav world and by the great voice of Leo in the Latin world.

It was at this juncture that the French priests became actively interested. I am not going to name the living, but I may name the most eminent of all who is now dead, the Abbé Gustave Morel, professor at the Institut Catholique in Paris, who lives in the memory of all who ever knew him. They went to Russia to inaugurate a friendly method which consisted, apart from all the great dreams of diplomatic action, in watching, studying, and being edified by the piety of the Russians, and in turn doing what they could for the edification of the Russians. It consisted, too, in breaking down the Latin prejudices against Russia and the Russian prejudices against Latinism, and coming into direct contact with those who desired the unity of the Church, so as to create centres of enlightenment. This splendid action, joined to that of the Augustinians of the Assumption and the Jesuits, had touched a number of Russian centres and there were

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grounds for hoping that in time the problem of union would find a definite place among the preoccupations of the Russian Church. Obstacles remained, anti-Latin prejudices were still active, the official Church too was always hampered by the civil power, but certain progress was made ; we were no longer systematically ignored, and one after another various groups began to consider and then to love.

Then in the midst of an atrocious war, one of the most violent and at the same time most obscure of Revolutions broke out. The Russian Church was overcome with persecutions as she was during the Tartar invasions. We have the greatest difficulty in finding out what is happening in the Russian Church, because Russia is once more separated from the West as in the middle ages, and a barrier is raised between us which prevents all but very rare and still more suspect news from passing through. Yet of this we may rest assured ; the fall of tsarism has broken the bondage of the Russian Church ; it has suddenly recovered the liberty which it enjoyed in the days of the Metropolitans and the Patriarchs ; and it has been somewhat embarrassed by this liberty which it has long since

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forgotten how to employ. It made an attempt at reorganisation and found that its Council and its Patriarch were respected throughout Russia. Then the Revolution becoming more serious, it was oppressed by the pillaging of its Churches, the massacre of its Priests, famine, and the general instability of life. In this persecution, as was inevitable, it lost all the indifferent ones among both clergy and laity,—those who were retaining their connection with the Church for the sake of mere convention. The relaxation of social discipline and the strange unsettling of men's minds completely overturned the religious consciousness, and at one time it might well have been asked whether there remained any sign of stability in Holy Russia.

But the Russian Church is rising from the depths of the abyss. Two things have not perished ; the true believers on the one hand, the true disciples of Jesus, have emerged stronger on account of the trial of persecution ; they have seen the hand of Providence in this cataclysm and have taken courage. And on the other hand, Christian sentiment which for centuries has been ingrained in the Russian

soul, after a brief moment when it seemed to be extinguished, has again shone forth. Baffled, worn and famished, the Russian people turned again to their icons, to their Virgin and to their God. Astonishing sights have been witnessed recently ; the soldiers of the Red Army have been asking for chaplains and for public prayers, which things have been denied them for the last four years. The marines of Cronstadt asked the Bishop of Petrograd to go and celebrate Mass on the Admiral's ship of the Soviets ; the Bishop at first suspected a snare and feared for his life, but finally acceded to their wish ; he was received on board the vessels at anchor, amid flowers and standards and flourish of trumpets, as an ambassador of God, and the divine office was followed with marked devotion by the marines of the Revolution. And we know, too, that in the country districts of Russia, the people are rising against revolutionary tyranny ; and the circumstance which gives a new character to these counter revolts is that the moujiks are rising in obedience to a mystical idea and not merely against an oppression which they find irksome ; they are arming in the name of God for a national cru-

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sade. One scarcely dares think it or say it, but may it not happen that Russia will eventually recover her equilibrium and will owe it to the Church regenerated by persecution and standing fast in the faith of Jesus Christ when all other elements of the social order are sinking around it.

A Church thus tried and regenerated is nearer to union than the official Church of yesterday. The principal barrier has fallen : the Russian Church is no longer dependent on the Russian State, and the Church's destinies are separated from those of the State. But weakened as it is by the Revolution, perhaps incapable of rising alone, unable to count on an indifferent or hostile government, it needs a centre of support. This centre of support cannot be the Patriarchate of Constantinople as in the days of the Metropolitans, for that Patriarchate itself is greatly weakened. Why then should it not look to Rome? No doctrinal obstacle can stand in the way, and it knows that it has nothing to fear with regard to its liturgy and its traditions. Evidently there remains the anti-Latin prejudice of the people. But the revolutionary disturbance has brought about

many things including Russian unity, and the Latin is no longer an enemy. Furthermore, Russia remembers the paternal intervention of His Holiness Benedict XV to save the Tsar and his family from death ; and the nation which forsook its Tsar continued to love him, and it was touched to the depths of its heart by the Pope's action. Russia remembers, too, the charitable overtures of Benedict XV in favour of the Russian prisoners and Russian priests, and this pre-eminently charitable nation has seen in the Pope's action the best proof of the Roman Church's charitable disposition.

The Russians may be sure that for every step they take in our direction we will take three in theirs. And we French Catholics feel some remorse in this connection. What did we do for the Russian Church, for our separated brethren, when they were suffering under a most atrocious Revolution ? What did we do to succour a martyred Christian Church ? Not only did we do nothing for them, but we were very quick to condemn them, our press abused them mercilessly and we were a party to it, when they were helpless victims, because of a

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disorder which hindered us, injured our interests and threatened our future.¹

Ours was not a righteous attitude ; Christians, we must pray for suffering Christians, and if it is within our power we must succour them. The deed of brotherly charity must come from Paris—the road to Moscow passes through Paris.

The road also passes through Prague. The work of union will be facilitated by a very noble nation on which the late war has bestowed national independence, the nation of Czechoslovakia. These Slavonic people, who are the guardians of the tomb of S. Methodius, the apostle of the Slavs, in Moravia, will be the medium of union between Rome and Moscow. The religious ideal of every Christian soul in Moravia is the union of Catholic and Orthodox Slavs. This ideal is upheld by the newspapers, the reviews and various leagues which enroll and enthuse even the children in the schools. An apostolic school for Slav missions has been

¹ How did we respond to the touching appeals of the Patriarch Tikhon, of the Archbishop of Omsk, and of the Metropolitan of Odessa, who besought us on behalf of a Church fallen into the hands of brigands ? (cf. *La Voix de l'Eglise Russe*, by a member of the Council of the Russian Orthodox Church, Paris, 1919).

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founded at Velerad, at the tomb of Methodius, by the Episcopate ; and at this place several conferences on union have been held in which Orthodox and Catholics took part ; other conferences are in course of preparation. Since the Russians can confidently treat with the Czechs who are their kinsmen by race and understand them thoroughly, there are grounds for hoping that they will meet from time to time, and in this way gradually destroy all prejudices and prepare the way for decisive action.

It behoves us to desire earnestly that such action may soon be possible, because it is in accordance with the will of Our Lord, because it will enable us to bring reinforcement to a most approved Christian Church, and because it will also bring spiritual advantages to us. And indeed it must not be thought that the Russian Church, although she has suffered much and lost much in her tribulations, has nothing to teach us. Our religious thought is well organised and sound, but perhaps Russia has better preserved the mystical faculty, which, as she knows it, is free from constraint, while among us it is governed by reason. We might therefore derive from our association

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with the Slav soul a kind of rejuvenation and amplification of evangelical charity.

On account of the importance of this cause, Pope Pius IX instituted the Association of Prayer for the return of the Greco-Russian Church to Catholic unity, and ordered that Masses should be celebrated for this intention ; from the same motive Leo XIII solemnly established the Arch-confraternity of Our Lady of the Assumption which organised a crusade of prayer looking to the same result. And since the most holy Virgin is the object of special veneration throughout Russia, we ought to address ourselves particularly to her : she cannot allow Christians who love her and devoutly invoke her to be for ever separated from the Church of her divine Son. We must not fail to use Pius IX's admirable prayer for the East.

“ O Mary, Immaculate Virgin, we thy servants and sons of the Holy Catholic Roman Church, full of confidence in thy powerful protection, humbly beseech thee that it may please thee to pray the divine Spirit for the honour and glory of His eternal procession from the Father and the Son, for the abundance of His gifts in favour of our separated brethren

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the dissident Greeks, that enlightened by his life-giving grace, they may return to the bosom of the Catholic Church, under the infallible guidance of His first Pastor and Doctor, the Roman Sovereign Pontiff; that so, sincerely united to us in the indissoluble bonds of a common faith and charity, they with us may glorify the august Trinity in every good work and may at the same time honour thee, O Virgin Mother of God, full of grace now and for ever. Amen."

VII

THE ORTHODOX CHURCHES

Let us look to-day at the Churches of the East, the relics and glorious monuments of the Christian communities from whom the light of the Gospel and the blessings of the faith came to the West. The Apostles of Jesus, after leaving the East, had scarcely been in the West long enough to establish their doctrine in well organised communities, when a sullen strife broke out between the great religious centres of the East and those of the West. In the controversies which filled the first Christian centuries an underlying jealousy on the part of the East is discernible. The East had formerly been conquered by Rome and had not forgotten it ; the East in its turn had conquered the West to the faith of Jesus Christ and now found itself dominated and subject to Rome which had

lately become Christian. It wounded their pride and, though no one admitted it, they felt the sting of it. When the Roman Emperors established themselves at Constantinople and made that city the second capital of the Empire, Eastern ill-will towards the West was concentrated there. From the 4th century Eusebius calls the Emperor of Constantinople the universal Bishop, and the love of the Eastern Church for the Emperors increased from year to year until it created an odious system, which has been called the caesaro-papacy and which was destined to become a root cause of separation. Constantinople, the political and religious centre of the East, was to place itself in opposition to Rome.

Rome's response to the attitude of Eastern Christians was a political necessity ; the Pope needed support. He secured this support in Charlemagne whom he crowned Emperor of the West. This act raised a great outcry at Constantinople ; the Emperors saw in it an effective division of the Empire to their great detriment, and they saw in Rome, which till then they had regarded as a rival, a declared enemy. So long as the Western Empire was

powerful the East respected it ; but when it fell into decadence under the successors of Charlemagne, respect gave place to contempt. The Chair of Peter was occupied by incapable Pontiffs for some years, which added to the disdain of the East. And finally, when the Holy Roman Empire fell into the hands of Germany, who claimed the right to rule and oppress the Church, it was an opportunity for the East to declare the Roman Church heretical and to announce that it ought to be excommunicated forthwith.

The idea accorded only too well with the ambitions of the Patriarchs of Constantinople who, having become masters of the entire East by the gradual abasement of the other Patriarchs, aspired to become masters of the whole of Christendom. They therefore became openly defiant of the Pope, using every effort to evade his orders and establish their independence. They would soon teach him a lesson ; they reproached him for changing the Church's discipline, liturgy and even dogma by introducing the *filioque* into the Creed. And so from Photius to Michael Cerularius, in the course of many incidents indicating disunity of mind and

heart, the schism was confirmed and finally came to a crisis in the reciprocal excommunication of the two Churches

The fault was not all on the side of the East ; the West often replied to the recriminations of Constantinople with considerable asperity, and its fickleness and changeableness kept up the existing unsettled state of mind. One great fault was committed, whose consequences still bear heavily on the problem of union ; in the 13th century a crusade, organised by the West to go and deliver the tomb of Christ from the Mussulman yoke, turned aside from its route ; urged on by the rapacity of the Venetians and the Genoese, the Crusaders in spite of the express prohibition of the Pope attacked Constantinople, destroyed the city with fire and sword and set up the Latin Kingdom on the ruins of the Christian Orthodox Empire. Pope Innocent III protested in vain against the crime of the Crusaders ; the whole of the Christian East held the Roman Church responsible for an indignity which they have never forgotten ; Oriental Christians could see no difference between Crusaders, Catholics, plunderers or

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felons, and the cruel and arrogant Mussulman.

Constant attempts were made to efface these memories and restore unity. The Popes applied themselves with zeal and good-will to the task. The Council of Lyons in 1274 and the Council of Florence in 1439, where the representatives of East and West met, decided on union and issued a decree to that effect. But it was ephemeral; there was too much misunderstanding and hatred in human minds and hearts. And because of their inability to unite, East and West drifted very far apart.

All relations between the two Churches were broken off and allowed to be forgotten. No interchange of thought was maintained between East and West. In the eyes of the West, the Eastern Church was the slave of the Turks and was of no account; in the eyes of the East, the Western Church had fallen into heresy. So far are Christians capable of misunderstanding one another!

Separated from the centre of unity, the Eastern Church has suffered the lamentable consequences of isolation. Separated from Rome, she has been torn by internal separa-

tions, and a succession of national Churches have been constituted within her bosom, each proclaiming its independence; as I have already shown, they are fifteen in number. In a land dominated by foreign tyranny, the Church could only survive by identifying itself with the aspirations of the subject race. In the different parts of the Turkish Empire the Church has become a form of nationalism, for the religion has become the nation itself. This situation is not without its serious disadvantages for religion. If to this division of the Eastern Church, into as many autonomous Churches as there are nationalities bent on maintaining a separate existence, there be added the further divisions effected by the dissident Monophysites and Nestorians, and the divisions introduced by the Easterns united with Rome and constituted as particular Churches, the religious East will resemble a galaxy of Christian communions. Such is the result of separation from unity.

All these communities suffer from the same evils. Some, for example those of Armenia, Syria and Greece, have been periodically massacred by the Turks. All have made the

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acquaintance of oppression : Christian life has waned because there has been lack of religious instruction and an insufficiency of clergy. Ignorance has been followed by contempt for the Sacraments and the decay of morals. Churches thus persecuted and enfeebled by their own poverty are exposed to grave dangers ; they are in danger of falling a prey to the ravages of Islam or of Western unbelief, which is spreading to the East and becoming an ever increasing menace.

The Eastern Church needs us. At different times we have helped it with our diplomacy, our arms and our money. It is the boast of France, it is a sacred tradition which we must not abandon, that we have always been the protectors of Christians in the East. The recent journey of Cardinal Dubois in the East is evidence that our sympathy is ever active. But to cure its ills and gain complete recovery, the Eastern Church needs something more ; it needs spiritual succour and religious reform which it will never find except in and through union.

This was the conclusion reached by the last four Popes of the Roman Church : Pius IX,

Leo XIII, Pius X, and Benedict XV were intensely interested in the matter of the return of the East to unity. In 1848, when scarcely seated on the Pontifical throne, Pius IX addressed an Encyclical to the Easterns to call them to unity ; in 1870 he solemnly invited them to participate in the Œcumenical Council of the Vatican, a profoundly touching incident which is too often overlooked. Leo XIII made the question of the union of the Easterns with Rome the principal preoccupation of his Pontificate. "Towards this end he set in motion all the influences which an enlightened zeal could suggest : the introduction into the Latin liturgy of several Saints and Doctors of the Christian East ; an enthusiastic eulogy and a profound respect for the ancient oriental rites, which rites he protected by censures against the inauguration of any ill-advised propaganda ; an imposing manifestation of this estimate of the rites and of the broad and truly Catholic spirit at the Eucharistic Congress of Jerusalem in 1893 where all the Eastern liturgies were shown before the legate of the Holy See, displaying in proper sequence all the pomp of their ceremonies, and at the same

time full explanations were given of the rich symbolism, which called forth great admiration for their beauty ; the institution of a special commission of Cardinals to interest themselves in the East ; the creation of a number of seminaries for the formation of a Catholic Clergy of the several rites ; the founding of the Archconfraternity of Our Lady of the Assumption to offer continuous intercession for union.”¹

The Sovereign Pontiff Pius X, continuing this policy, took advantage of the 15th centenary of Saint John Chrysostom to declare the high esteem in which the Eastern liturgies were held by the Holy See and to invite our separated brethren to unite with us. Finally His Holiness Benedict XV, in the midst of the war, by way of showing his solicitude for the East, created a special Congregation for the Eastern Church reserving the presidency of it to himself, and a Pontifical Institute for the purpose of studying the Christian East.

How has the East responded to these paternal advances ? Not always with as much readiness and charity as we might have wished.

¹ Rev. Père Martin Jugie: *La Prière pour l'Unité Chrétienne*.

Once indeed the response came with a sharpness of utterance that recalled the days of Photius and Michael Cerularius. The Patriarch of Constantinople replied to the very noble and charitable appeal of Leo XIII in a document full of wrath, reproaching the Roman Church as heretical and treating it in a very haughty manner. Evidently the obstacles in the way of union of East and West are considerable : there are painful memories and anti-Latin prejudices are ever alive in their bosoms ; the threatened nationalities are always on the defensive and they confuse national existence with their religion ; theirs is a deep-rooted attachment to rites and traditions, and in spite of the promises of the Popes, in spite of the living example of the Uniate Churches, many Easterns still believe that union would mean the Latinisation of the East ; in certain countries, Jugo-Slavia for example, Catholics and Orthodox, who are about equal numerically, are opposed to each other as the partisans of two races, and these are contending for supremacy in the young kingdom-state, a policy not at all favourable to religious reconciliation. The last obstacle, and perhaps the most serious, is that

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a certain number of oriental Christians have allowed their Christian perceptions to become dull, have lost their notion of the Church, and feeling nothing of the sorrow of isolation and schism, evince no desire for unity.

This state of mind existed in 1914. War came and the East, like Europe, was shaken to its foundations. It would seem at first sight that a great benefit to religion has been the result, since the Eastern Churches have been enabled to throw off the yoke of the Turks who were greatly weakened by the war. But the benefit is more apparent than real. Other events have tended to counteract it : the Jews have returned to Palestine ; England, a nation officially separated from Rome through its Church, has secured the place of greatest influence in the entire East. Which proves, by the way, that London possesses the key to the problem of union. If the Anglican Church remains separate from the Roman Church, by the fact of England's position in the East it will serve as an agent of schism and will have the effect of alienating the Easterns yet farther from the Latins, perhaps even offering them a semblance of union, an agreement between

Anglicanism and Orthodoxy such as has long been desired ; if on the other hand the Church of England were united to the Roman Church, its example and its position would give a lead to the East which at present is feeling its way.

But let us keep to the region of fact. The agitation of war and the transformations which followed have placed the East under the necessity of revising its position ; and as it is each day becoming better acquainted with us, as it is our duty to make ourselves known and loved, a reconciliation must surely be the result. We are aided in this by the good offices of Czechoslovakia, of which I spoke to you yesterday, and also by the activities of others who have found their independence in the late war, the Jugo-Slav people. They are composed of equal numbers of Slovene and Croatian Catholics, and Bosnian and Orthodox Serbs. Doubtless the Catholics are striving with the Orthodox within the boundaries of the Jugo-Slav kingdom, where they have to defend themselves against pan-Serbian ambitions and against the anti-clericalism of the government which depends on the Orthodox to persecute

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the Catholics ; but outside of Jugo-Slavia they show their good sense which results in a measure of harmony between them and the Eastern Orthodox. Thus they may influence the Greek Church, the Bulgarian Church and the Roumanian Church. They have already established relations with the Bulgarian Bishops, who have sent ecclesiastical students to study under the Catholic Faculty at Laybach.

In any case we must hope, with all the strength of our souls, for union with the Orthodox East. It is a possibility because dogma is not involved, and Rome is prepared to respect local traditions and discipline, and we are hindered only by prejudices and hatreds which time and charity can remove. It is both possible and necessary ; necessary to the East reduced as it is almost to an anaemic state, religiously very much divided, and standing in need of a solid support such as it can no longer find at Constantinople or Moscow, and which it cannot look for at Athens, Nicæa or Sofia. Again I say union is a necessity for the East.

We must not forget how much we owe to the

East : our initiation into the Gospel mysteries and into the Faith of Jesus Christ ; our early liturgical instruction ; monachism. We also owe many great Doctors and Saints to the East : Saint John the Evangelist, Saint Athanasius, Saint John Chrysostom, Saint Gregory Nazianzen, Saint Basil, Saint Polycarp, and Saint Irenaeus by whom the Gospel was brought to Lyons, the Solitaries of the Thebaid who made the desert fragrant with holiness. The East treasures these great memories in its sanctuaries ; it makes them live in the ceremonies of a liturgy whose splendour and brilliancy surpass ours. It preserves the places where Jesus planted His footprints and places which were sprinkled with His divine blood ; it preserves places made holy by the first Apostles ; it has profited by the glorious missionary journeys of Saint Paul. The material things, the places which connect us with our origins and with Jesus, are there in the East which has come through such tribulations and has suffered so intensely. It is impossible to think that so much grandeur, so much beauty, and so much religious treasure should remain outside of Catholic unity ; the West needs to

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touch these sacred shrines and embrace them in unity.

We must therefore pray with ever increasing intensity for the union of East and West. Let us adopt these two forms of prayer: the one is part of the Eastern liturgy and has been approved by Pius X, the other is that of His Holiness Benedict XV.

Prayer of Saint Metrophanus of Smyrna, which the Greek Church recites in its liturgy on Sunday mornings, approved by His Holiness Pius X, June 22, 1907, and enriched with indulgences:

“While glorifying Thee now, O Trinity, sole Originator, Governor and Creator of all things, Sovereign Nature, the Eternal, Law-Giver, Full of Compassion, Friend of Mankind, the All Good One, we pray Thee for pardon for our sins, for peace in the world and concord in the Churches.

“Thou Only Domination, Unique Divine Sovereignty, Triple Splendour in Triple Ray, be pleased to receive with loving kindness all those who praise Thee with hymns; deliver them from their faults, from temptations and

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adversity, and of Thy mercy make haste to grant peace and union to the Churches.

“O Christ our Saviour, Thou Who didst dwell in the womb of the Virgin and Who didst manifest Thyself in this world, Thy handiwork, as God and Man in One without any change or confusion. Thou Who didst expressly promise to be for ever with Thy servants, through the intercessions of Her who gave Thee birth, grant peace to Thy flock.”

Prayer of His Holiness Benedict XV adorned with a plenary indulgence for all who recite it for a month :

“O Lord Who hast joined divers nations in the confession of Thy Name, we pray Thee for the Christian peoples of the East. Having in remembrance the prominent place they have held in Thy Church, we pray Thee to fill them with the desire to take their rightful place again and with us to form one flock under the guidance of one Pastor. Grant that under Thine instruction they may comprehend the teachings of their holy Doctors who are also our Fathers in the Faith. Preserve us from every transgression which would separate them farther

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from us. May the spirit of concord and charity, which is the sign of Thy presence among the faithful, hasten the day when our prayers shall be united with theirs, that every people and every tongue may know and glorify Thy Son Our Lord Jesus Christ. Amen."

VIII

MEANS OF HASTENING UNION

In running rapidly over the history of separated Christian Churches and trying to take account of their religious position as well as of their attitude to the problem of union, we have observed some encouraging symptoms and others which were less reassuring. To-day we shall see by what means we can lift the problem of Union into a more charitable atmosphere and hasten the day when it shall be a possibility.

It behoves us at the outset to estimate fully the obstacles in the way of union ; this knowledge will help us to direct our efforts aright from the beginning.

The first and greatest obstacle is ignorance. Mutual ignorance be it understood ; for the sin of ignorance may be imputed to all, to Roman Catholics, Anglicans, Russians and Easterns

alike. Each Church has evolved since the schism according to its own volition, and as the evolutions have sometimes been very divergent, each Church has assumed an aspect very different from that of its neighbour. Then too the blinds have been drawn between these Churches, not only cutting off all communication but concealing from them even a casual glimpse of each other. In view of all this, need we be surprised if we are ignorant of one another? We—and I am speaking now of all Catholics with very rare exceptions—we are ignorant of the Russian and Eastern Churches; we have only the vaguest notions of the Anglican Church. Furthermore, the Russians, Easterns and Anglicans are as ignorant of us as we are of them. Out of this ignorance there arise wrongful judgments and prejudices: when a crude and infamous falsehood concerning one Church is retailed in another, it takes on an appearance of truth because the truth is not known; and the Church which has been wronged is in this way offended and its indignation aroused because its separated brethren have believed it guilty of such monstrosities. Thus hateful misunderstandings grow, and in

time are absorbed into the very being of the race and persist as indestructible prejudices. Each Christian in the world without realising it entertains a share of these anti-Christian prejudices which prevent him from opening his heart to the idea of union and working effectually in its interests.

I dare not say that national sentiment is one of these prejudices, because national sentiment itself is most noble, and confined within the bounds of charity and justice it forms an element in our moral courage. Mixed with religion it particularises Catholicism which is in its nature universal. In every country the Church inevitably mingles with the life of the people, becomes one of the forms of that life, and takes from that source a particular physiognomy, and establishes strong and intimate bonds with the country. Sometimes, too, especially when the existence of the race is threatened, the Church identifies itself with the race and becomes the mouthpiece of the country : and if it happens that the country has to fight against neighbouring nations of a different religion or confession, of necessity the national Church regards the Church of the

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hostile country as an enemy, and is repelled by the idea of union. Even apart from these circumstances, it is evident that a man is a Christian by virtue of his mentality, his mind, and there are marked differences between the Slav, the English and the Latin mind. It is quite natural that a national Church should have boundaries co-terminous with those of the nation ; and if misunderstandings arise, schism breaks out ; and when the schism continues, its long duration has the effect of confirming national sentiment and the schism itself. A person brought up in the atmosphere of schismatical particularism must have unusual insight to determine that the less particularist the religious sentiment, the more perfect it is, and that a man may love his country and even serve it effectively while belonging to a Church which is not confined to the limits of his country and which is Catholic, that is to say universal.

Thoughtful persons who have considered these two obstacles, mutual ignorance and religious particularism, have declared that union is a dream that can never come true—a utopia—and that it is useless to waste time and

energy on such a chimera. When this becomes a fixed conviction it is a great obstacle in the way of union. It is useless to ask anyone who thinks that union is a utopia even to say a prayer—one simple prayer—or to take any steps whatever for union. The prayer, if said at all, will be a mere formality, a formula recited with the lips, and therefore utterly sterile. Certainly one of the principal reasons for the lack of progress of the cause of union, is that too many Christians, and those of the better type, many of them otherwise well informed, believe that union is an impossibility.

Thus we have three obstacles which cannot altogether be treated as sins : ignorance, particularism and scepticism may be unconscious or involuntary. But there are obstacles for which responsibility can be much more definitely placed : such are pride, suspicion and religious indifference. Pride ; no one will yield, no one will submit to another, no one will own his mistakes ; each is proud of what he is and what he has, of his past and of his spiritual treasures, and regards his neighbour as an inferior : an attitude of mind not very favourable to union, which above all requires hu-

mility and singleness of heart. Suspicion ; why have they proposed union to us ? They must have need of us. Will they keep the promises they make to us ? Which of our privileges do they intend to take from us ? In the proposed agreement have we been chosen simply to be their victims ? This attitude of mind is fatal to union, which above all demands of us full confidence in our brethren. If Christians have lost the essence of Christianity, if they have retained only a vague faith and a lukewarm charity, if they regard the Church as a traditional institution which may have its uses but which represents neither the will of Christ nor the definitive form of religion, they in reality no longer believe in the Church ; it is no hardship to them to be separated from a merely human society ; they do not regard union as an ideal worthy of the sacrifice of any of their comforts or their preferences. And alas, who can tell the extent of this last obstacle, and just how common this attitude of mind is, and how important it consequently is that the problem of union should be solved forthwith, so that we may bring back to the Christian

world the true knowledge of the Catholic Church?

Those are the obstacles to union ; they are considerable, but they are not insurmountable. By what means can they be removed ? How can we hasten the day when the problem of union can be freed from all its difficulties ?

The first means is study, and it is a duty for all Christians. It is our duty to have an accurate knowledge of our religion, and we know that we cannot be good Christians if we neglect to inform ourselves of its dogmas. But it is also our duty—I speak now of educated men who have at their disposal the means of fulfilling it—it is our duty to know the other Christian Churches, and to obtain at least an elementary knowledge of their constitution and history. Does not charity demand that we should know our brother ? When we know our brethren we shall understand them better ; at first we shall be surprised to find usages among them which we are at a loss to understand : then we shall learn the reason for these usages, and after a while they will come to appear perfectly natural ; and we shall sometimes be astonished to find in them a faith superior to ours ; we shall

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be edified by coming in contact with their devotion, and we shall also learn to have a greater appreciation for the Roman authority which saves us from falling into their errors. The duty of diligent study is incumbent on them as well as on us. If they share with us the desire to promote this knowledge, there will have to be an exchange of students so that our young men may learn of them from their institutions of learning, and their young men learn of us from our institutions. When this exchange of studies shall have commenced and made a place for itself as an international and interconfessional course of research, a certain sphere will claim particular attention and exploration. We all, Roman Catholics, Anglicans, Protestants, Slavs, Greeks, Easterns, have a common origin, namely the Gospel ; for centuries we lived a common life ; Paul, Athanasius, John Chrysostom, Jerome, Ambrose, Augustine belong to us all ; we are all united in them ; and perhaps by dint of diligent study, we shall find in these Doctors the secret by which to accomplish reunion. The Church was one ; it has been torn asunder. Why ? When those engaged in intensive study of the

several Churches have all thrown light on this subject, the wall which separates us will be severely shaken and breaches will be made in it, which will allow friendly souls to pass through and embrace one another. How beautiful was the Church when she was one! All Christians in the wide world can say, "It was my Church." And if they have generous hearts, I defy them to refrain from saying: "It must again be mine!"

An excellent means of coming to more intimate terms, after having studied together, will be to collaborate in some Christian work. Here there opens up a vast field of activity which from the beginning has been the Church's favourite field: the field of social service. Observe how in our troublous times, when the problem of the religious union of Christians is presenting itself, as I have already pointed out, to Christians throughout the world, social problems are also presenting themselves with redoubtable acuteness. Men on all hands are arming themselves; classes are giving themselves over to impious warfare; materialism is misrepresenting capital, patronage and labour; suffering is on the increase, angry passions are

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aroused, and a revolutionary storm threatens to take away all order and beauty from the world. The disciples of Jesus have a serious duty to fulfil in this connection : whether they are Romans, English or Slavs, they will derive the same principles of action from the Gospel. Therefore it will not be difficult for them to unite their efforts on this basis in each land, to encourage overtures between different countries, and to live in sympathy in spite of differences. The brotherly aid thus freely given will tend to dispose all hearts to charity and will call forth a desire for deeper and more enduring unity.

But you may think that I am speaking now only of the duties of the chosen few : all are not called to study the origins of Christianity or to direct social activity. The following means of hastening union, however, are within the reach of all and are therefore the duty of all.

First, there is the duty of personal improvement. And this is a means of unfailing efficacy. You desire the union of all Christians ; very well ! begin by improving yourself, and strive to become nothing less than a perfect Christian. Strive to attain fully to the ideal preached by

Jesus, live the life of the Gospel in its perfection. If the world were composed of such Christians, it would not be necessary to attack the barriers of schism, they would of their own weight fall to the ground, they would cease to exist. We become particularists and therefore we are divided because of our faults and our vices ; the nearer we approach to perfection, the farther are we removed from particularism and the more Catholic do we become. Pride, hatred, distrust, hasty judgment, obstinacy are all anti-Christian vices ; suppress them in yourself in order to become perfectly Christian, and on the morrow union will be easy. Consequently, to help another Church to develop its religious life, to reform itself, to be of greater merit in the sight of God, has the effect, not of confirming it in its particularism, but of bringing it nearer to unity ; the more Christian it becomes, the more Catholic it will be. No doubt its members will be less likely to leave it by way of individual conversion ; but on the whole and as a body it will be more disposed towards union.

And in this respect we Roman Catholics have a particular duty and one which is most press-

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ing. We believe it is our Church which must be the nucleus of this unity. Very well! The nucleus must have power to attract. The other Churches will not come to us unless they find the doctrine of Jesus being realised in us in all its fulness. In the day that the historical reproaches addressed to us by the dissidents are no longer applicable because our life is blameless and our Christian spirit is without a fault, in that day union will be at our very doors. That in my opinion is one of Saint Vincent de Paul's most beautiful thoughts, and one which reveals great depths of understanding and holiness, because it ran counter to the mentality of his times. While the Religious Orders all around him were applying themselves to the conversion of Protestants and were employing all the means known to them for the accomplishment of this end, Vincent de Paul instructed his missionaries not to busy themselves with the Protestants, never to argue with their ministers, and to avoid wounding their self-respect—and he declared that the best way to convert them was by reforming the Catholics. He rightly saw that as soon as Catholics were without faults, Protestants

would no longer have any excuse for their existence, since all the declared motives of their separation arose from the corruption of the Catholics. Let us ponder Saint Vincent's thought ; it contains the germs of one of the most potent means of hastening the union of Christians.

We have at our disposal another means, and no one can refuse to make use of it—it is prayer. We know that union will only be accomplished by the will of God ; human means can prepare for it, but they cannot achieve it. Let us therefore ask God to hasten the day when the prayer of the Saviour of the world shall have its fulfilment. And let us pray for our separated brethren that God will enlighten them ; let us not neglect any of the forms of prayer which the Church places at our disposal, whether individual prayer or collective prayer, that the same supplication may rise to God from the entire Christian world, the supplication for unity. Prayer when it is pure and the prayer of faith has not only the advantage that it brings the grace of God to those who pray and those for whom we pray, but it has yet another ; it develops in the heart of

him who prays an ardent attachment for the object of his prayer ; and so, all who pray for the union of the Christian Churches, and are constant in their prayers, will of necessity become apostles of union. We know that there are Anglican communities which pray for union, in the Eastern liturgy there are prayers for union, the Roman Church has authorised public prayers for union and we are now making use of them. Let each in his own Church associate himself in these concerted prayers, and it is impossible—nothing gets lost in the spiritual world—it is impossible that our unanimous prayer shall fail of its effect.

Finally I would say that it is necessary to believe in union and to rejoice in desiring and longing for it as for the realisation of a beautiful dream. We must believe in union. It is not a utopia, it is an ideal, which is quite a different matter. A utopia is something which might exist but never will. An ideal is something which has not yet been accomplished, but will some day be an accomplished fact. Happiness on this earth, for example, is a utopia ; happiness can yet be an ideal because it will be realised in God. To believe that union is immedi-

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ately possible is a utopia ; to believe that it will one day be effected, and to strive for it, is an ideal. But it is a fact of experience that man never does anything in reality unless he is working with an ideal in view. Yes, we must be positive and practical ; we must indeed tread on solid ground ; but if you wish to make any progress, you must walk with your feet on the ground and your eyes fixed on the stars. The ideal of every Christian must be the union of all Christians in charity. And whatever is done, with this ideal in view, is sure to rest on solid and true foundations because it is done with the knowledge that Jesus wills the unity of the Church and that it is the mission of the Holy Ghost to accomplish it. But all things will pass away, even the most formidable of human obstacles, even the ill-will of men, but the will of Jesus and the patience of the Holy Ghost can never be finally vanquished.

IX

THE FUTURE OF THE PROBLEM OF UNION

The union of the Churches will be accomplished in the day of God's appointment ; and we have at our disposal means of hastening that day. Let us use them in all confidence, in the certainty that God will overcome the stubbornness of men.

But to confirm and sustain ourselves in this far-reaching enterprise, may we not glance at the immediate future, and taking courage from the signs of the times, see what form the Catholic problem of the union of Christian Churches will take on to-morrow ? It is always dangerous to talk about to-morrow ; and if I speak about it this evening, I know and you know that unforeseen occurrences may upset all our calculations, and that Providence governs the world by laws inscrutable to us. But without claiming to interpret mysteries, we can

construct our weak hypotheses if they furnish us with new motives of action and assurance in the performance of the action.

Let me say at the outset—and this for those ardent and impetuous persons who seek for adventure and the guidance of Providence in shaping their actions—that the union of the Churches seems impossible to-day. The same thing is true of union as of separation ; it only confirms in outward fact what has already become a reality in the inner man. Those who several times attempted to separate the Church of France from Rome (in 1682, in 1791, and later), did not succeed because the masses did not desire schism. In the 15th century, those who held the administration of East and of West, decreed union, but they were not followed by their clergy and laity because hatred reigned in many hearts and they would not unite. Decrees and treaties have no force or true existence except as the expression of the sentiments of human minds. But at present there is no unity of spirit. We are progressing, certainly. On all sides, in all the Churches, there are men, there are groups desiring union and longing for it, who are ready to work for

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it and even to suffer for it. But these are the chosen few ; they have not carried with them public opinion which continues indifferent or hostile. Prejudices are ever active ; we are ignorant of the mentality of our separated brethren ; perhaps we do not estimate their religious position at its full value ; they too are ignorant of us ; behind our desires for union they see dreams of imperialism, and they proceed to cultivate particularism and all secular prejudices. In view of all these difficulties I do not think it can be said that the problem of the union of the Churches is on the eve of its solution—nor even that it can be presented to the Christian conscience as a simple problem.

There is much preparatory work to be done before we arrive at that stage. Just as two nations which wish to conclude an alliance begin by making advances, holding conferences and getting better acquainted with each other in an *entente*, so the Christian Churches which feel that they ought to unite and that the day is coming when they will in fact unite, must prepare the way for this union by establishing friendly relations.

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It seems to me that we shall thus be dealing with the immediate future of the Churches and that no one can accuse us of taking our dreams for realities ; for this is the reality itself which goes before our dreams. The Churches are to leave behind them the period and the method of indifferent and hostile isolation, which is henceforth to be ruled out, and to enter upon a period and to adopt a method of friendliness and brotherly relations.

That which makes the religious movement for closer relations so irresistible is that it is not the outcome of a plan or of a desire which selected this means of seeking certain definite ends—human plans are always deficient in some respect and they are rarely understood by those in whose interests they are formulated or even by those whose duty it is to put them into execution—but this movement is instinctive ; more than that, it is an integral part of a greater movement, of a deeper current, and lastly it is finding expression in deeds ; it is advancing before our very eyes without having been specially willed by anyone. These movements, owing to an instinct of self-preservation and a phase of human necessity, always de-

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velop with inexorable persistency. And see what a transformation has in reality come over the world. Formerly various thinkers were isolated and, in different lands, they erected barriers which prevented the interchange of ideas. To-day every man who thinks belongs to humanity at large. For knowledge there are no longer any boundaries ; the utterances of learning are quickly propagated throughout the world. A doctrine, or a new point of view regarding a doctrine, cannot long be the peculiar possession of a single race : the Press takes possession of it and diffuses it throughout the world. A new fact or event of the moral or religious consciousness does not wear itself out in the place where it came to light, losing its power of radiation because of its concealment ; but in a few seconds it has been sent by wireless telegraphy to the extremities of the earth. Thus on every question there arises a world opinion which has its variations, hesitations and contradictions, but which at all events is not a verdict without right of appeal.

How can you desire the Churches alone to remain isolated when thought and morality are thus borne onward by the general current ?

Whether they are willing or not they are subject to the universal conscience, a kind of common conscience which emanates from themselves. And then one of two things happens: either they disregard events and shut themselves up in irreconcilable particularism—and then little by little they fall away from the living current and become spent forces, memories—or on the other hand, wishing to play their proper rôle, which is that of forming and directing the universal conscience, they resolutely enter the current of facts, accept the new situation of a humanity united in the realm of thought, and, in order to direct it to better advantage, they join with one another, exchange their ideas, their powers and treasures of thought, and multiply their activity tenfold by combining it with the activity of their neighbours. By the force of events, therefore, the Christian Churches are drawing nearer to one another because they wish to survive.

The war will have given them an additional motive for escaping from their isolation. The war which has upset the world has again brought into relief, and this time in tragic

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fashion, the dangers of isolation and particularism. It may sometimes seem that national egoism contributes to the prosperity of the country ; but the habit of seeing none but one's own interests is very favourable to the depredations of pirate nations which have the leisure to prepare their plans of universal domination and put them in operation. The nations which can see nothing but their own personal and immediate interests are awakened one morning in the midst of a war which drags them into its disastrous consequences. It is then declared that an end must be made of wars, and by bringing all peoples together in an organised league the return of crimes which disgrace and weaken humanity must be prevented. I do not know what fate the future has in store for the idea which is the outcome of this need, the League of Nations. But whether this league is to be universal or made up of large groups, whether it is to be a material force or a dream, it is quite certain that the human race is endeavouring to move in the direction of this new form of world politics. It is doing so because it wishes to survive.

The Churches are bound to be involved in

this political movement. In other times the Popes dreamed of this pacific organisation of the Christian world. Perhaps there is not sufficient faith to-day to make it possible ; but religion is, without doubt, still the great power of union in the world. The Churches will therefore inevitably be constrained to listen to the mute appeals which rise to them from all sides ; and to give assurance to these religious centripetal movements of the nations towards peace, to secure peace in the world, they will lend themselves to the common cause and will draw closer together in religious brotherliness which will be a standing example. Many great minds think, too, that there is a very great danger threatening all these peoples, a danger which becomes daily a greater menace, namely the danger of a social upheaval which, having in a few hours destroyed the organisation which protects and governs us, will substitute for it anarchy, desolation and disorder. This danger is the outgrowth of political, social and historical causes which I have no wish to consider ; but it has above all a moral origin. Man wishes to make his life independent and joyous : freed from all moral principles and pos-

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sessed by his compelling passions, he hastens to sweep away all that tends to restrain him and take by force whatever the law refuses to give him. The nations began by playing with this danger and flattering the enemy to put him to sleep ; then they tried to regulate the passions by means of laws which aimed at satisfying them legally—powerless measures ; they then tried restraints, and these provoked open revolt, and now we stand on the brink of a great precipice. There are many men who think that there is only one force that can hold us back and save us, that there is not more than one unspent force making for order, and that it is the power of religion, and notably the power of Christianity—regarded, not indeed as the latest constable, but as victorious charity which touches the heart, restrains the passions and rules the conscience. To effect this safeguarding of the world all the Christian Churches will be active ; and working at the same task, as I said last evening, and employing the same means, they will surely draw nearer to one another and will have the resources and methods of their apostleship in common.

Furthermore, if one could imagine such a

thing as that they should remain indifferent to the danger which threatens humanity, and if they should shut themselves up in their places of worship and lose themselves in their liturgy, an enemy who never sleeps would search them out and rouse them to action if only in their own defence. There is no longer any room for doubt ; if we ignore history we have only to open our eyes to present reality. The battle which has ever been raging between Christianity, the work of Jesus, and the world, has in these modern times (in Europe from the 18th century) taken on a particular bitterness. There is nothing in this warfare itself to fill us with dismay ; when Jesus prayed the Father for the unity of His children, He predicted that the world would detest them with an instinctive hatred and that they would require unity in order to face this hatred. But natural as this warfare seems to us, it has become so fierce, developing here and there into a menace to the whole Christian institution, that it strikes terror to our souls. The danger is more or less immediate according to locality ; but it is ever and always the same. Everything that is truly and fundamentally Christian is relent-

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lessly attacked by organised enemies. Being exposed to the same attacks, the Churches must come together to defend themselves against the common danger : to defend a common heritage against a common enemy, they will of necessity employ the same tactics, use the same words and borrow methods and arguments from one another. They will thus be brought together by the force of existing circumstances.

Thus these various forces, the unification of a world which more and more shares everywhere the same ideas, and desires at all costs to avoid destructive war, the common danger of social revolution which threatens human civilisation, the danger common to all the Christian Churches which are being attacked by the same enemies—all these forces are at work every day before our very eyes to bring about the moral and religious reconciliation of all people in the wide world who are followers of Jesus. A reclassification of men is in progress day by day. So rapid is the evolution that there will soon be two camps only ; on the one hand those who hold to Christian civilisation, and on the other their enemies. Under

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such circumstances division will mean death : only the individuals associated together in groups will survive, only the groups bound together in a federation will survive. All are grasping this truth : the enemies of order have grasped it and they are already united without regard to civil boundaries ; the Christian Churches are grasping it too, and there are many indications, some of which I have already mentioned, to prove that they feel the need of a new plan of action to meet a new situation, and they are moving in the direction of friendly relations.

The establishment of friendly relations is the task immediately before us ; it is the work now in progress and in this work we must collaborate.

Clearly the establishment of friendly relations does not constitute union, any more than an *entente* constitutes an alliance. Union is charity, union is love, union is obedience to one and the same head, participation in the same Sacraments, the harmony of souls in one and the same religious life. But this union is rendered impossible by ignorances and prejudices which friendly relations will dispel. When

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Christians know each other better, when they have worked, fought and suffered side by side, they will perceive that they share the same faith and the same love of Christ and that they are separated only by miserable prejudices, selfishness and pride ; and they will one day declare that they can no longer grieve the heart of the divine Master, and forgetting the past will join hands in unity.

How long will this evolution take ? That depends on us. If we make faithful and diligent use of the means I indicated last evening, we can shorten the time of probation. Let us strive diligently to realise fully in ourselves the ideal of Jesus, to enlarge our sympathies, to make our souls more liberal, more charitable, more open to union and love which are in accordance with the mind of Jesus ; we shall thus hand on to the coming generation an enlarged spirit of Christianity and, therefore, a spirit better prepared for unity ; the next generation will, in its turn, add to the fulness of this liberal charity, and the movement will be accelerated from one generation to another, each adding to the flame kindled by us, so that the day will come when our feeble flame will

become an ardent torch burning away all the dross of hatred, and Union will dwell in all hearts ; to give it expression in outward fact will be no more than a simple formality.

In any case I wish to say in conclusion and in no spirit of polemics—but you must already know that polemics have been far from my thoughts—I wish to say then, let us hasten our labours for friendly relations and for union, because the Christian world is threatened with another union which will be a counterfeit of the unity which Christ intended and will compromise it irremediably. Some sincere men who attach but little importance to the Church and are content with a religious spirit merely, a religious inclination, have conceived the idea of reducing Christianity to a minimum, of detaching it from any definite form and reducing it sufficiently to lower it to the level of the least exacting Christians ; they have constructed a kind of popularised Christianity with neither Church nor dogmas, they have undertaken to spread it throughout the world and to effect the Christian unity of the world on the basis of these vague religious aspirations. If the doctrine is vague, the propaganda

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by which it is being disseminated is definite and well organised ; it is conceived as a publicity enterprise ; and the Americans who have the matter in hand are applying to it all that enthusiasm and fertility of imagination which are characteristic ; they are also applying something of imperialism to it, believing that they are called to a religious conquest of the world.

There is probably no great danger where religion is strong and vigorous ; they will not exchange religion and the Church for something less worthy. But it is great where Christianity is weak because the new American Methodism is made to appear as a revival of religion. How great is the danger for Russia and for the East who, emerging from the convulsions of war, are trying to find their way !

But it would be a serious failure of Christian spirit if union were accomplished from below. Union has no meaning or value unless it lifts up those whom it unites. If it were necessary to descend to something lower for the sake of unity, it would be far better to remain in isolation. So much the more need of facing the problem fairly : that which we desire to save

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is the plan of Jesus, Christianity, because Christianity is the axis of the world ; yes, and Christianity can only live in the great framework of Catholicism. If Jesus determined to found an organic Church, it was because He knew it was necessary in order to preserve His plan and His work.

And so if we wish to avoid the catastrophe of a counterfeit union, the time has come to work for the reconciliation of Christians and for their Union in the Church. We know that we shall thus carry out the intentions of Jesus, the will of God. And as we have prayed for the Anglican, Russian and Eastern Churches, I ask you this evening to think of the universal Catholic Church as a present reality, joining with it all the particular Churches, and to pray for this universal Church, saying all together in a true spirit of unity the prayer which is said by all Christians of all Creeds throughout the whole world, the *Our Father* which so well expresses the sum of the sentiments of Catholicism.

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I

LETTER OF HIS HOLINESS POPE LEO XIII.

TO ALL THE FAITHFUL WHO READ THESE LINES,
GREETINGS AND APOSTOLIC BENEDICTION

It is a prayer truly worthy of a mother's love, which the Church presents unceasingly to God, that Christian people throughout the world may agree in one faith and may be at one in their devotion to good works. Likewise We, who strive to follow the intentions of the divine Pastor while We act as His vice-gerent on earth, have never ceased to forward the same cause among Catholic nations, and We now urge it more strongly than ever among those nations which the Church has long desired to call back to herself. The source from which the gifts and graces for the fulfilment of our intentions and our prayers will come is

not in doubt—indeed, it becomes more evident every day : they will come from Him Who by highest right is called the Father of Mercies, to Whom it belongs to enlighten the mind, and of His goodness to incline the will to the way of salvation. And Catholics cannot fail to see how weighty and how imperative are the claims of the affairs which We have undertaken, for they concern the increase of the divine honour among men, and the increase of the glory of the name of Christian, and the eternal salvation of great numbers of souls. If they will honestly and religiously consider these things as in duty bound, they will feel a new strength and an ardent flame of holy charity kindled within them—of that charity which by the grace of God withholds nothing, and is willing to endeavour all things for the brethren's sake. And so it will come to pass, as We most earnestly desire, that all will speedily join with Us, not only in the hopes for the success of Our plans, but also in every work that they are able to undertake ; especially in the work of holy and humble prayer to God.

There is no time which seems more appro-

priate for the exercise of this duty than the time at which the Apostles of old, after the Lord's Ascension into Heaven, *continued with one accord in prayer with . . . Mary the Mother of Jesus*¹ awaiting the fulfilment of the promise of *power from on high* and all the gifts of grace. In that august Guest Chamber, after the mysterious descent of the Paraclete, the Church conceived by Jesus and born at His death was sent forth as though blown by the divine breath, on its mission to all nations to lead them into one faith and to a renewal of life in Christianity. In a short time there were abundant and conspicuous results ; and there was evidence of a unity of purpose which is Most worthy of imitation. *The multitude of them that believed were of one heart and one soul.*²

For this cause We have thought good to exhort Catholics that they will of their piety follow the example of the Virgin Mother and the Holy Apostles, and during the Novena preceding the next feast of Pentecost pray to God with one mind and with one purpose, using these words : *Emitte Spiritum Tuum, et*

¹ Acts i, 14.

² Acts iv, 32.

creabuntur et renovabis faciem terrae. We may look for great and salutary bounties from Him Who is the Spirit of truth, Who has revealed the secrets of God in the Scriptures, and Who sustains the Church by His perpetual presence ; in Whom, as in a living fountain of holiness, souls regenerated by divine adoption are wonderfully renewed and perfected for eternity. And indeed the divine grace of the sevenfold gifts of the Spirit constantly supplies their souls with divine light and zeal, with health and strength, with comfort and rest, with every good desire and with fruitfulness in good works. And finally, this Spirit, by His virtue, so operates in the Church, that just as Christ is the Head of the mystical body, so He may justly be called by analogy, the Heart : *for the heart has a certain hidden influence; therefore the Holy Ghost, Who invisibly gives life and unity to the Church, may be likened to the heart.*¹

Since He *is all charity* and His works are especially regarded as the works of love, there are grounds for hoping that through Him the spirit of error will be put to flight and the spirit

¹ Summa Th. S. Thom. p. iii, q. viii, art. 1 ad 3.

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of evil will be held at bay, and that such perfect harmony and unity of spirit will prevail as befit the children of the Church. That they, according to the Apostle's admonition, may do nothing through strife, be of one accord and of one mind, enjoying the same charity,¹ that so they may fulfil Our joy, uniting in one great and flourishing citizenship, though not everywhere called by the same name. This example of Christian concord among Catholics, these holy prayers constantly being offered to the divine Paraclete, will create a growing confidence in the ultimate success of the work of reconciling Our separated brethren, which We have undertaken; the work of bringing those who have this mind in them *which was also in Christ Jesus*² to hold the same faith and the same hope as We hold, and to be joined with us in the delectable bonds of perfect charity.

But in addition to the particular benefits which God will bestow upon all those who respond to our exhortation, as the reward of their zeal and brotherly love, We are pleased to draw liberally from the treasury of the

¹ Philipp. ii, 2, 3.

² Ib. 5.

Church, and add to them the reward of holy indulgences.

Therefore, to all who shall, during the nine days immediately before Pentecost, piously offer certain prayers to the Holy Ghost each day, either publicly or privately, We grant for each of these days an indulgence of seven years and seven times forty days. And We grant a plenary indulgence to everyone who, on one of these days, viz. on the day of Pentecost itself or on one of the eight days following it, having regularly made his confession and receiving absolution, and having made his Communion, shall pray to God for Our intention as above expressed. We grant also to those who, of their piety, continue their prayers under the same conditions during the eight days following Pentecost, the faculty of obtaining the indulgence the second time. We declare and ordain, by Our authority, that these indulgences are applicable, by way of suffrage, to souls condemned to the flames of Purgatory, and that they shall henceforth be available each year, always provided that all the conditions required by right and custom are fulfilled.

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Given at St. Peter's at Rome under the ring of the Fisherman on the 5th day of May, in the year 1895, and in the 18th year of Our Pontificate.

Leo XIII, Pope.

II

LEO XIII, POPE

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS,
BISHOPS AND OTHER ORDINARIES IN COMMUNION
WITH THE APOSTOLIC SEE

Venerable Brothers, Greeting and Apostolic
Benediction.

The divine commission which Jesus Christ received from His Father, and which He fulfilled in all holiness in the sight of man, had for its ultimate object the beatification of men in the haven of eternal glory ; but its immediate object in this life is to call men to receive and to cherish the divine grace which is destined to increase unto eternal life in the world to come. For this reason, the Redeemer Himself, of His great loving kindness, never ceases to

invite men of every tongue and of every nation to unite within the bosom of the Church. *Come unto Me all ye; I am the life; I am the Good Shepherd.* Nevertheless, the Redeemer, in His infinite wisdom, did not decide to accomplish this mission in all parts of the world by Himself alone; but, having received the work from His Father, He gave it to the Holy Ghost that He bring it to perfection.

We delight to recall the words which Christ, when preparing to leave this earth, pronounced to His assembled disciples: *It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.* (S. John xvi, 7.) In saying this, Jesus gave the best possible reason for His departure and His return to the Father, for He knew what great benefits the descent of the Holy Ghost would bring to His disciples. He showed, too, that the Holy Ghost was sent by Him as well as by the Father, and proceeded from Him as well as from the Father, and that as intercessor, comforter and teacher, He would finish the work begun by the Son during His earthly life. Indeed, to the

manifold virtues of the Spirit, Who from the creation of the world *garnished the heavens* (Job xxvi, 13) and *filleth the round world* (Wisdom i, 7), the completion of the work of redemption was providentially reserved.

We are constrained to follow, with the assistance of Christ, the Preserver of all men, the Prince of Pastors and the Guardian of our souls, the example He has set us. We are religiously bound to the functions which He entrusted to His Apostles and particularly to Peter *whose greatness faileth not, even in an unworthy successor* (Leo M. *serm. II. in anniv. ass. suae*). Fully realising this, We have desired that all the works undertaken and carried on by Us during Our Pontificate, already so long continued, should tend to two principal ends : First, to the restoration of Christian life in civil and domestic society, among princes as well as among people, because there is no true life which is not derived from Christ ; secondly, to the reconciliation of all those who are separated from the Church in matters of faith or of jurisdiction ; since it is most certainly the intention of Christ to unite them in one fold under one Shepherd.

To-day as We see the approach of the end of Our life, We feel more strongly than ever, the desire to commend to the Holy Ghost, Who is life-giving Love, the work of Our Apostleship which We have accomplished up to this time, that the Spirit may give it increase and bring the fruits to perfection. To the end that these fruits may be better and more abundant, We have resolved, on the approach of the feast of Pentecost, to address these words to you, speaking to you of the presence and the marvellous virtue of the Holy Ghost, and reminding you how, both in the Church at large and in individual hearts, He operates and exercises a blessed influence, bountifully bestowing His heavenly gifts. Hence it is—which thing we so ardently desire—that faith in the mystery of the august Trinity abides in human souls and gives them life, and that devotion to the divine Spirit is enkindled and increased, and man must give thanks particularly to the Holy Ghost whenever he is enabled to walk in the way of truth and justice. For, as Saint Basil has said, *Who shall deny that the gifts given to man by God and by our Saviour Jesus Christ, according to God's goodness, produce their fruits*

by the grace of the Spirit? (*De Spiritu Sancto*, c. xvi, No. 39).

. . . You already know, Venerable Brothers, the words and exhortations which We have been pleased to publish with a view to promoting the worship of the Holy Ghost. With the support of your zeal, We do not doubt that these counsels will bear excellent fruit among Christian people. For Our part We shall spare no effort for the accomplishment of this object, and We intend to promote this devotion by all the means which We deem advisable.

Although for two years past We have, by Our letter *Provida matris*, recommended special prayers for Pentecost, to hasten the consummation of Christian unity, We are pleased to take further order in this matter.

We therefore decree and ordain, that in all the Catholic world, in this and following years, a Novena shall be kept before Pentecost in all parish Churches, and in other Churches and Chapels as well if the Ordinary shall deem it expedient. To all who shall take part in this Novena and pray for Our intentions, We grant, under God, an indulgence of seven years and

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seven times forty days for each day, and also a plenary Indulgence for one of the following days, viz. the feast day of Pentecost itself or one of the days of the octave, to all who having made their Confession and made their Communion, shall pray devoutly for Our intentions.

We desire to make these advantages equally available to those persons who for some legitimate reason are prevented from taking part in these public prayers, including those in whose Church, in the judgment of the Ordinary, these prayers cannot be kept, provided that such persons keep a Novena of their own and fulfil the other prescribed conditions.

We are also pleased to assign in perpetuity, from the treasury of the Church, to those who of their piety will recite daily, either in public or in private, certain prayers to the Holy Ghost, in the octave from Pentecost to the feast of the Holy Trinity, and who will satisfy the remaining conditions, the faculty of obtaining both Indulgences ; We further grant that all these Indulgences may be assigned, by way of suffrage, to the souls in Purgatory.

And now Our thoughts return to the prayers

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which We mentioned at the first. We pray the Holy Ghost and We shall continue to pray with many ardent petitions for their fulfilment. Associate yourselves, O Venerable Brothers, in these supplications, and may all Catholic nations join their voices with Ours, and may we all avail ourselves of the intercessions of the powerful and blessed Virgin. You well know what wonderful and intimate bonds unite her to the Holy Ghost Whose immaculate Spouse she is called. Her prayers have been most availing in the mystery of the Incarnation and in the descent of the Holy Ghost upon the Apostles.

May she reinforce our common prayers with her kindly suffrages, in order that there may be a fulfilment, to all persons in the whole world who are in trouble, of the wonders of which David spoke in his prophecy, *Thou shalt send out Thy Holy Spirit and they shall be created, and Thou shalt renew the face of the earth* (Ps. civ, 30).

As a token of heavenly favour and as an earnest of Our good will, Venerable Brothers, on behalf of yourselves, your Clergy and your people, receive the apostolic benediction which

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We bestow upon you most affectionately in the Lord.

Given at St. Peter's at Rome, the 9th of May, 1897, the twentieth year of Our Pontificate.

Leo XIII, Pope.

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